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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor

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TO THINE OWN SELF BE TRUE

WHILE preparing the "Sermon Clinic" course conducted by the writer at the Princeton Institute of Theology during the summer of 1949, a letter was sent to the chairmen of a large number of Pulpit Committees seeking pastors for their vacant churches. In the letter the chairmen and members of the committees were asked to give their frank impressions, favorable and unfavorable, of the candidates they had heard, without mentioning any names. The response was over ninety per cent. Their replies were immediate, extended, intelligent, and could roughly be grouped as follows: impressions regarding the minister himself, impressions of his church and service, impressions of his sermon, impressions, on deeper investigation, of the minister and his work. Due to the limitations of space, we shall confine ourselves to the last.

Very evidently committees were not satisfied with first impressions, rather they spent a great deal of time and effort investigating the qualifications of the candidate in the light of the following questions: 1. How is he as a pastor? Does he call? Do the people love him? Has he sympathetic understanding? Does he give real spiritual help outside the church? Does he know how to counsel? Said one committeeman, "I must say that we were more concerned with the getting of a good pastor than a good preacher; although, of course, we could not condone mediocre preaching."

2. How is he as a worker with young people? Do they love him and go to him? What place does he give to the children? It is an interesting and hopeful thing that the first question every committee seeking a minister asks is this: "Is he good with young people?"

3. How is he as an administrator? Typical comments: "We find that he lets one or two members 'pull the strings.'" "Too much salesmanship. I think more than half of the one hundred and sixty men whose names have been sent to us have recommended themselves, in writing, in telephoning, in calling on members of the Committee. It does not help their cause, it really hinders it!"

4. How about his wife? "She was too talkative." "She wore the pants." "His wife was a real helpmate." It was evident from the many comments that the following principle would be a good one for ministers' wives to adopt: Be interested in everything, try to run nothing.

5. How about his integrity? (a) In the pulpit. "He had a pulpit tone." "It was sepulchral." "It was not his natural way of speaking." "It was assumed." "It wasn't real." "His pronunciation at times was affected." "He had an acquired Scotch accent. It wasn't the real article." "His inflections were unnatural." "He was imitating a great preacher I could name." "His mannerisms were most peculiar, I believe he was trying to act like some minister he admires." (b) His integrity in the study. "It seemed to us that he brought from his study an essay on a doctrine in which he didn't really believe." "He took a text and then talked in an entertaining way about things which were

not near the text and he knew they were not." "He seemed to be very proud of his handiwork." "He would put a story in his sermon and give the impression it was true, when it was not." "He would use an illustration as though it happened to him, when it did not." "He is a great one for embellishing tales regarding himself or others." "He was guilty several times of plagiarism."

In his letter to the Romans, Paul raises this question: "Thou that preachest a man should not steal, dost thou steal?" It is startling to realize that plagiarism has now reached down even to the grade school. Not so long ago Richard C. Cabot published a book entitled "Honesty," in which he tells of a certain Bureau in Washington offering to write addresses, orations, papers on any subject, for anyone, for a consideration. They even advertise: "We have had so many calls for short eighth grade papers that we have concluded to write them. They will be from six to seven hundred words long, and in keeping with the intellect of an eighth grade pupil. The pupils at some educational institutions send us many orders each year. Price, fifty cents a paper." Then follows the titles of some of these papers—"To Thine Own Self Be True," "To Be Rather Than to Seem."

(c) Integrity in the community. Is he really pious or is it just piosity? "He had such a sad countenance." "He was so full of pious phrases and words." "Does he really love the people and the Lord, or is it just a sham?" "Does he really live his Christianity?" "This minister shows a different personality in church and in town. He is acting." "The sermon and pastoral prayer count most with us. However, we checked in his own community each candidate in whom we were really interested, contacting such people as the Moderator of Presbytery, Y.M.C.A. officers, school board, other ministers, etc., and (which may appear odd to you) we secured, in so far as possible, financial reports on each man. We had a minister once who would not pay his bills. The trustees did it for awhile, but we learned our lesson!"

Jesus never appropriated, he was honest. Jesus never simulated, he was sincere. Jesus never imitated, he was himself. He never imitated anyone's voice, accent, style, mannerisms. He had no "holy tone," no pretense. He was natural. Said John MacNeill on one occasion, "The most natural person is nearest the supernatural." Above everything, the layman seems to want reality in his minister. Be yourself.

6. How about his spirituality? Does he seem to be spiritually minded? "One central weakness in Protestantism," wrote one outstanding committeeman in his response, "is the lack of spiritual discipline among ministers and laymen. A minister gets entangled in secularism often against his will. The mild discipline of fifteen minutes meditation and prayer a day—preferably at a regular time, not devoted to reading Scripture except briefly, never to anything else—is the prescription needed from my observation. The next step is for the minister to get a group in the church to enter a like fellowship. That is where power comes from and where I think most of us miss the boat."

E.H.R.

BASIC CHRISTIANITY[1]

JOHN A. MACKAY

IT gives me the very greatest pleasure to welcome you one and all, in the name of our Faculty, to this new session of Princeton Theological Seminary. I wish to bid special welcome to those who are new in our midst, and first of all, to our new professor, Dr. George S. Hendry, who comes to us from a distinguished career and a rich background in Scotland. I wish to welcome all the new students from diverse parts of our country and from not a few different communions. And a very especial welcome I desire to extend to those students who have come to us from abroad. We hope that you in particular will find yourselves at home among us and that you will bring us some spiritual gift. And, then, I want to greet with affection and gratitude those who are in our midst during a little lull in their missionary career, whether they are staying in dormitories, or in the environs of Princeton, or in Payne Hall. Please remember that you missionaries, above all others, are most congenial guests of ours, and that all that we have is yours. For all of us together, members old and new of our Seminary family, may the year that now begins prove to be memorable as its weeks and months unfold.

It would be strange, of course, if in the span of the past year there had come into our midst no note of sorrow or regret. Since this time a year ago a number have passed away into the higher realm.

In the course of the past year the Seminary lost by death a most loved and valued member of the Board of Trustees in the person of Frank B. Bell. Mr. Bell was one of the finest examples of a great layman who was willing to give time to Christian causes.

There has passed away too a much esteemed professor of my own and of some others of us here, who for thirty-nine years taught Biblical Theology in this Seminary, Dr. Geerhardus Vos. Dr. Vos passed away in Michigan a few weeks ago in the eighty-seventh year of his age. I think of one who was a colleague of many of us, and a teacher of some who are here present, Dr. John E. Kuizenga. He passed away in the plenitude of his powers in the very early seventies; and our Princeton Seminary circle throughout the country is much the poorer for his decease. I think also of another nearer at home who left us, Mrs. Piper, the wife of one of our distinguished Faculty members. In the course of the year she had a sudden call of the Lord, and left behind her the very fragrant memory of having been to many a true mother in Israel. And then, last of all, there died just a week ago one who belonged only indirectly to our Seminary family—Mr. Logan, the father of Mrs. Hope. He spent the better part of a year with us not so long ago and identified himself so closely with our Seminary community that one of the campus clubs made him an honorary member. Our deep sympathy goes out to Mrs. Logan and to Dr. and Mrs. Hope in their fresh sorrow.

[1] Address delivered at the opening of the Seminary on September 27, 1949.

I.

I have selected as my topic for this opening address what might be called "Basic Christianity." What is basic Christianity? What is that Christianity which may be regarded as basic, as essential, as fundamental? How can we find basic Christianity? What is it when we do find it? What is its significance for our time in particular? These are the questions which I propound and which in turn, within the limits imposed by the span of an ordinary lecture period, I will attempt to answer.

How do we find basic Christianity? What, in other words, is the method of our approach to it? It is quite clear that we do not find it as we find basic English. Basic English is an attempt to select those words in the English vocabulary which are of a character so simple that they are understood by the learned and unlettered alike.

But by such a process we cannot possibly find basic Christianity. Were we to follow that particular analytical method it would be necessary to discover what that form of Christianity is which would be universally accepted by everyone bearing the Christian name in every time and in every place. But such a resultant, one is bound to say, would give us something utterly colorless, utterly innocuous, and utterly sterile. That is to say, by no lowest common denominator process is it possible to find that which is basic, nuclear, fundamental in the Christian religion. Not by going in quest of the lowest, but by seeking the highest do we find what Christianity basically is. And that, of course, would be the method to be pursued if we wanted to discover what true life is, that is, anything worth calling life in human terms. We do not seek it in a sprawling jelly-fish in the shallow waters of the shore, but in a Saint Paul or a David Livingstone.

So, too, with that thing we call basic Christianity. How do we find it? The only authoritative source of information about the core of the Christian religion is the Bible, Holy Scripture. What do we seek when we take up the Bible? We endeavor to find out what it says, what its basic message is. We discover when we take the Bible seriously and listen to it that it is basically a book about a person, Jesus Christ. When we fix our attention upon him, he becomes the clue to our understanding of the Bible and also the core of the message of the Bible. What is the highest thing that the Bible says about Jesus Christ? We hear its central affirmation in four momentous words of St. Paul: "Jesus Christ is Lord" (Philippians 2:11). That is basic Christianity. *Jesus Christ is Lord.* That is the first creed in point of time, and the basic creed for all time.

Now what is it that this early, this timeless, this most basic Christian creed is saying? It says that Jesus, diversely known as "the Galilean," "the Nazarene," "the Carpenter," who at the last was crucified, is the Christ, the Anointed One, the Messiah of Israel. He to whom historians paid no heed is affirmed to be, by his resurrection from the dead, the one who fulfilled Jewish history and the man of destiny who would shape all history. And the creed goes beyond even that. He who was the Messiah of the Hebrew people and the man of destiny for all peoples, is declared to be the "Kurios," the Lord. This term *Kurios* was used by the Greek translators of the Old Testament to designate Jehovah or Yahweh, the Lord God of Israel. In the first century of our era it was applied also to the

imperial Caesars. So what the creed really says, is that Jesus the Christ, the risen, living Jesus Christ, was God manifest in the flesh, the God and Lord of all.

The Apostle Paul, who is Christianity's supreme servant and interpreter, applies the term "Lord" two hundred and fifty times to Jesus Christ. To be able to make that affirmation truly, he says, is salvation. "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). He says also that no one can sincerely make that momentous affirmation without the direct influence of the Holy Spirit. "No man," he affirms, "can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3).

At this point let us pause a moment. There was one thing the early Christians knew perfectly when they made their daring affirmation. Men who knew Jewish monotheism and Roman imperialism were aware that no one could become a Christian in truth by affirming a creed as a mere statement of belief. They were perfectly clear that to say "Jesus Christ is Lord" as a conceptual formula, however true and orthodox, did not make one a Christian. Nor does it make one a Christian now, any more than it made one a Christian then. It is quite possible to affirm that Jesus Christ is Lord as the cold formula of a scholastic orthodoxy. We become Christian in the New Testament sense, only when we bow ourselves adoringly in the totality of our selfhood, before the living reality of Jesus Christ the Lord, into whose presence we are guided by Holy Scripture. Basic Christianity thus involves an apprehension of Christ and a commitment to Christ, neither one without the other. If you want a simple description or illustration of the word "existential," you have it here. It is the difference between a purely conceptual Christianity which affirms a creedal truth, and an Apostolic, Pauline Christianity which in affirming the creedal truth makes also a commitment of life in its wholeness to Jesus Christ the Lord. To say that Jesus Christ is Lord is no mere formula that gives us orthodox standing, but a submission to his sway who gives us vital being.

It was said recently by a New Testament scholar that the word "Lord" has become a very lifeless and, we might add, a quite sinister, word in our time. In the secular order the word has an evil odor because it is associated in some places with an irksome and outworn feudalism, and in others with the development of new forms of totalitarian lordship which are unworthy and deadly. "But," says this same student of the New Testament regarding this earliest and most basic creed, "to enter into its meaning and give it practical effect would be to recreate in great measure the atmosphere of the Apostolic age." That is true, but there is more at stake than recreating, whether for sentiment or research, the *atmosphere* of Apostolic Christianity. What we really need to do in our time is to recreate the *reality* of Apostolic Christianity. And that can only be done when we realize and take seriously the importance of that early creed, which is the timeless creed, *Jesus Christ is Lord.*

II.

We thus come to what is really our main inquiry. What is the significance of Jesus Christ being Lord? What does the Lordship of Jesus Christ mean in the concrete situation in which we find

ourselves today as representatives of our era, as people already engaged in ministerial tasks or preparing for Christian service? What is the special import of this truth for us today?

There are two main respects in which Jesus Christ is Lord. He is the *Lord of thought*, and he is the *Lord of life*.

Jesus Christ is the supreme authority for all thinking about ultimate things. As the Lord of thought he said two things which are supremely important for us today. They are basic in themselves and they are of supreme relevance for us in our time.

The first I would put thus—and pardon the abstractness of the formulation —because I feel it is the only way in which it can be put. Jesus Christ said, not in so many words, but by implication, that *reality is hierarchical*. That means that you have in the universe a graded scale of being. You have God, you have man, you have animals, you have matter; you have also spirits, angelic and satanic. There is an hierarchical nature of things in which true order is achieved when the lower gives obedience to the higher. Around the question as to whether the universe is hierarchical or not, and if so, in what form, the fiercest issues of our time are being waged.

Looking at this question, as we must, from the perspective and problem of man, man is truly man and fulfills his nature in the hierarchical scheme of things, when, recognizing his creaturehood, he loves and obeys his Creator, and when he loves his fellow men as his equals and promotes their true interests.

It is at this point that Jesus Christ, as the Lord of thought, takes issue with everything that is "existential" on the contemporary French model. For the French existentialist, Jean Paul Sartre, there is no hierarchy in the universe. Because there is no God, there is no essential human nature. It is up to man himself to move from mere existence into essence and to make himself and all other things what they should be. Let man recognize his real situation amid universal purposelessness, let him accept his responsibility and show by his actions the path of life. Let every man say to himself, "Am I really the kind of man who has the right to act in such a way that humanity might guide itself by my action?"

One thing is clear. Such a view could only emerge in an anarchic epoch, as a heroic protest against a defeatist, despairing mood. It is equally clear that if heroic human atoms try to achieve essence by such a course they can achieve neither true manhood nor true society. Jesus, although he did not speak in abstract terms, unveiled both directly and by implication the crux of the human problem. Man has failed to recognize his place in the supreme hierarchy. He has acted and continues to act as a rebel. Man as we know him is man in revolt against hierarchical relations. He rejects the human obligation of love and obedience towards God. The Lord of thought addressed a question to his contemporaries, a most tremendous question which he addresses also to our generation. "What shall it profit a man though he should gain the whole world and lose his own soul?"

Ponder that question. Pry into it. What is the insight it unveils? Here the piercing glance of the Lord of thought lays bare the innermost reality and central urge of human nature. What man aspires after supremely is power, power to rule, to dominate, to be master of the world, or of his world. Follow that insight deep enough and far enough. Con-

sider in the light of it what recent history has made manifest about human nature in individual personalities and social groups. Man in the abysmal depths of his nature seeks more than happiness. What he really seeks is power, and if he gets power he is willing to sacrifice happiness.

Man's basic lust for power constitutes one of the great insights of John Milton, whose basic inspiration was biblical. For several generations Milton was in eclipse in literary circles. His critics did not like his hierarchical world view. But Milton is coming back because his insight into the nature of spiritual evil, as manifested in particular in the character of Satan, has been borne out by recent happenings. What is amazing about the extraordinary portrait of Satan which Milton paints, is that evil has become good. "Evil be thou my good," says the "lost archangel." And again, "Better to rule in Hell than serve in Heaven." There you have it, the passion of a fallen spirit totally unhappy, but unwilling to accept the conditions of happiness, and irrevocably committed to the pursuit of power to the end of the road.

In these tremendous, revolutionary days, this lust for power lies at the heart of many world leaders and world movements of quite diverse ilk. I do not believe that the great Nazis at the height of their power were really happy men. I do not believe that Marxist Communists of the Russian variety are at bottom happy men, but they are committed to achieve and to retain the power to rule. Let us recall the admission of the Grand Inquisitor in Dostoevski's novel that he and others had to lie and make themselves unhappy in order to control men and do for them what they believed should be done. According to reports from Russia Dostoevski's works, at first hailed as precursors of the Revolution, are now on the Sovietic index of forbidden books.

Rarely have I received such an awesome impression as when I read this last summer the biography of Karl Marx by the German Marxist, Otto Ruhle. The book was published in the 'twenties. Marx appears as one of the unhappiest, one of the most unlovely, one of the most misanthropic, you might say also, one of the most parasitic, of men. But he was committed to the proposition that man, collective man, disinherited man, must rule, that the universe is not structurally but only dialectically hierarchical. He believed that in the cosmic process the dialectical hour had struck for the world's proletariat to rule. The rejection of the structural hierarchy of love and obedience proclaimed by Jesus Christ and re-echoed by John Milton leads to the dialectical hierarchy of Karl Marx and Joseph Stalin. The view that at different times in the historical process different social groups acquire absolute significance and the cosmic right to rule justifies the assumption of power by the group whose hour has struck. No matter what the ethics of the situation may be or the character of those involved, there must be established in our time—so this philosophy declares—a dictatorship of the masses which is inspired by hate and implemented by power.

God forbid that we should ever fail to have measureless sympathy with the social aspirations of men. But there is something literally satanic in the pretension that people committed to a policy of hate and of organized deceit, should be the hierarchical lords of history. In God's world only doom awaits

any such pretension, yet before this particular hierarchical pretension has worked itself out on the plane of history, the earth may be strewn with still more wreckage. We must ever be on the watch for any pretension on the part of a human individual or a human group to exercise sovereign lordship in God's hierarchical world. For man can be truly man only when he fits into his Creator's scheme of things, only when he loves and obeys God and in love serves the best interests of his fellowmen. Failure by man to recognize the hierarchical scheme of which he is a part, and to accept the conditions of his finitude, leads inevitably, as we have seen it lead actually, to "lostness," to a nihilistic vacuum, to the disintegration and dehumanization of man. Jesus Christ as the Lord of thought set forth that basic truth.

Jesus Christ said something else which is of supreme importance for thought. *Truth*, he said, *is revealed to the humble*, to "children." Ultimate truth about the universe is not revealed to the proud who think they know, or to people who have power pretensions of their own, but to those who are humble and childlike in character. Because Jesus was committed to that proposition he used a pictorial way of teaching. He spoke things. His presentations were not in general concepts but such as appealed to man's percepts and his love of the dramatic. In contrast to the Scribes who were the legalists and conceptualists of the epoch, Jesus saw to the heart of the hierarchical simplicities. He spoke in parables, in pictures. That is why he was so fascinatingly interesting to the common people. In every instance he used the essential image to communicate truth.

It is entirely in keeping with Jesus' dramatic and pictorial method of communicating truth about God and man, that he himself as the Lord of thought should become the center of the most dramatic and profoundest simplicity in all thought. The story of Jesus' own life, "the old, old story of Jesus and his love," whereby "the Eternal did a temporal act, the Infinite became a finite fact," the proclamation that God became man for man's salvation—all that is so simple that a child can understand it and be transformed by it. It is also so profound that the wise and prudent and sophisticated of this age and of every age can miss its meaning and regard it all as foolishness.

Jesus' method of communicating truth about the great hierarchical simplicities is thoroughly germane to our cultural problem today. In every sphere of culture a premium is being put upon sophistication, whether in the realm of art, or literature, or science, or philosophy. The scribes of our time, the people who are of most repute in the learned societies, have cultivated to such an extent an esoteric kind of communication that they can be no longer understood by people of equal calibre and profundity whose research is carried on in some other sphere of knowledge. We have witnessed too a subtle glorification of the artist or poet whose work defies all understanding, including his own.

Take an example of what I mean. A group of very distinguished thinkers have been meeting annually for ten years in the Faculty Room of Columbia University under the general designation, "The Conference on Science, Philosophy, and Religion." From year to year the Conference has published exceedingly valuable and interesting volumes of monographs and discussions. This year the members of the

Conference engaged in a unique act of self-examination. They had come to realize that not only were they failing to influence culture, but they were failing to understand one another. They agreed that a basic problem of contemporary culture is to find some way "to teach scholars how difficult it is to make sense." A *New York Times* correspondent thus interpreted the mood that prevailed in this academic confessional:

"The distinguished academicians who were being asked to appraise their four-day labor submitted that scholars don't know how to write clearly; that they are reluctant to do so if they can; and that special jargon in a specialized field of inquiry is a badge of authority jealously guarded by its practitioners."

This is clearly the end of the cultural road in our time. We have reached at last the great abyss and the Kierkegaardian "seventy thousand fathoms deep." We have come to a moment when it has become impossible for our literateurs and our savants to say to other intelligent men what exactly it is that they mean. If proof is needed that contemporary culture in the highest university circles is verging on bankruptcy and that the concern for university education which has recently been expressed by such men as Sir Richard Livingstone, late Vice Chancellor of Oxford, and Sir Walter Moberly, Britain's greatest educator, are justified, here it is. The contemporary university is not really influencing thought and life in the way that thought and life need to be affected in a revolutionary age. Thought and life are being influenced today by dynamic forces quite alien to our academic tradition.

What I am getting to is this: When such representative systems as French Existentialism and Marxian Communism deny the reality of a divine hierarchical structure in the universe, and when our universities cultivate cultural sectionalism and are incapable of stating ultimate simplicities, believers in Jesus Christ have the greatest opportunity in Christian history. Now is the time for the Church of Jesus Christ to proclaim the essential structure of things in the light and under the guidance of the Supreme Lord of thought.

III.

But I hasten on to the other and final point. *Jesus Christ is the Lord of life.* As the Lord of life Jesus Christ is the crucified Lord who conquered death. It is no sentimental or chance symbol which depicts him in the Apocalypse with the marks of his suffering—a Lamb as it has been "slain before the foundation of the world." Why must the Lord of Life be the *crucified* Lord?

He who set out to do God's will in an absolute way met with crucifixion. He ran athwart the lust for power in religion and politics, in culture and civilization. He met head on the vested interests of human nature in individuals and in groups. He refused to back down and to accept the ultimate validity of historical forces. He would not accommodate himself to the dominant trends in human nature and in the history of his time. This he refused to do out of loyalty to God; and so they crucified him.

So, too, as Jesus himself made clear, the Christian who sets out to be loyal to God will know the dread meaning of crucifixion in some form or other. "In this world," he said to his disciples, "ye shall have tribulation." When man sets out to serve God in truth the end is crucifixion. It is not for us as Chris-

tians to accommodate Jesus Christ and Christianity to our time. The real task is to make our time relevant to God and his purposes. That is the issue. We should not judge the ultimate truth of Christianity or of loyalty to Jesus Christ the crucified by the reception it receives, whether in the Church or in the state, in culture or in civilization. There may, of course, be acclaim. Jesus Christ was applauded at one time or another in his life. What we need is piercing discrimination. Let us beware of shackling Christianity to movements, however popular and plausible, or of making Christ crucified the mere source of inspiration for worthy human causes.

The crucifixion of Jesus Christ, however, was more than the assault of the forces of evil in human nature and in human history. It expresses the sacred truth that when God sets out to save man a Cross is inevitable. The Cross is the gift of God, the proof that he loved us and in Jesus Christ gave himself for us. God was in Christ crucified reconciling the world unto himself. Deity in all its fullness was in the Crucified Jesus making manifest the self-giving and forgiving love of God. Jesus in his death wrestled with and overcame all the cosmic forces that stood in the way of man's salvation. Rising again from the dead, the Crucified conquered death and made the great Enemy a spiritual mother. For Greek as for Jew death had meant frustration. Jesus Christ saved death for spiritual ends. In her dread womb new life was engendered and a new law of spiritual advance revealed. To be crucified with Christ, to share the fellowship of his suffering, to be obedient to the love of God whatever the cost, has the certainty that a "third day" shall dawn. For the Lord of life is the crucified conqueror of death.

But Jesus Christ is also the risen Lord of the Church. The Church is the divine community. Jesus founded the Church on the great confession: "Thou art the Christ, the Son of the living God." There is no Church that is not founded upon the affirmation of Christ's deity and sovereign lordship, whereby humanity and history receive their true fulfillment.

Where is the Church? "Where Christ is, there is the Church." So said the ancient dictum. Where allegiance to Christ is affirmed, where life is committed to him, where the sacraments are administered, where the Word is preached, where individuals and congregations manifest the marks of the Spirit of Christ, there is Christ himself in the midst of his Church. It is simply not true, however, that "Where the Church is, there is Christ." One becomes increasingly impatient with the pretensions of those who presume to manipulate Jesus Christ for their own ends and with all those who presume that the Church is a structure which has nothing to do with the spiritual life of its members. No church is a true Church where Jesus Christ is not adored as Saviour and followed as King.

New men and women in Christ for whom Jesus Christ is Lord in their personal lives and corporate relations is the greatest need of the Church. To "learn" Jesus Christ is the supreme lesson, and Christlikeness the supreme goal, of Christian living.

But Christianity is also a corporate affair. It means the love of the brethren; it means, besides, a common devotion to the cause of Christ. The Church is a worshipping community but it is also a witnessing community. The Church must be the Church of the

Living Lord, both within the sanctuary and beyond the sanctuary. When I think of the Church of Jesus Christ I think of a group of brotherly enthusiasts. You can get a kind of brotherliness which makes simple sociability an end in itself. "The more we get together the happier we'll be." That is not Christian brotherhood. Christian brotherhood is the joy of those who love to be together in the hours of rest when the sun goes down. But next morning with the dawn, they will take to the highway; they will cross the ridge; they will move towards the great frontiers of life. The Christian comrades will remember that the Risen One is on the march with them and will be with them "until every tongue shall confess that he is Lord." For he who is at the "right hand of the Father" is also the companion and guide of the pilgrim way.

The Church of the living Lord is a road fellowship. For us in Princeton Seminary the Church must be our campus community as we live and act together. It is for us here and now, within our thirty acres, to make the Church a living community of our Lord Jesus Christ. We cannot really be members of Christ's Body, the Church, if we are not members of one another. If we fail to constitute a real Christian community on this campus, we deny the Lord. Let us therefore in the terms of the great and timeless and ever basic creed re-echo the affirmation: *Jesus Christ is Lord.* Let us show by our loving obedience, that he is Lord of all. Let us say, each one, "Thou, O Living Christ, art my Lord and my God." If we do that, the apostolic era will come back again but not merely as an atmosphere; it will be recreated as a reality, through the grace of Jesus Christ the Lord.

SEMINARY BOOK LISTS

As a service to students in the preparation of essays and as a guide to independent reading, three seminary bibliographies have been prepared which will be of interest to alumni: *A Bibliography of Bible Study* (1948) and *A Bibliography of Systematic Theology* (1949) have been published by the Seminary Library and may be had by addressing a request to the Library. The price of the Biblical Bibliography is eighty-five cents and of the Systematic Theology Bibliography sixty-five cents. *A Bibliography of Practical Theology* (1949) has been edited by Dr. Blackwood and the members of the Practical Department and may be secured for fifty cents from the Theological Book Agency of the Seminary. The bibliographies are printed in attractive pamphlet form and should be of great value to alumni who want to keep up with the best books in these various fields.

THE CHALLENGE TO OUR CULTURE

ROBERT B. MCCLURE

Devastation—Visible and Invisible

I WANT to talk tonight about the mission-receiving lands of the world. To do this I shall indulge considerably in generalizations. It is proverbial that generalizations are dangerous. The general statements that I shall make are, however, surprisingly accurate. If you were to visit the various countries of the mission-receiving world today what would surprise you would be not their differences but their similarities. The clothes differ, the colors differ, the languages are not the same, but the thinking is remarkably alike. This need be a surprise to nobody, for have they not been through the same war experiences and were these not strong enough to shape even the most hardened, and widespread enough to have their influence upon all? Modern war is like a huge stamping machine in a drop forging plant. The die is the same, the hammer blows are so terrific that whatever the original substance may be,—white metal, aluminum, copper, iron or stainless steel, the pattern into which it is forged by the pressure is remarkably similar in shape. The material with which we started is quite different but the shape is uniform. It is about this uniformity that I want to talk tonight.

There are two factors which are common to all the fields: (1) Nationalism; (2) Devastation.

Nationalism, war or no war, would have come to each of these lands. It might have been slower in reaching some of them had there been no war with its migrations of both peoples and ideas. Nationalism is too, in no small part, a result of mission work in the past, American missions perhaps more than others and educational missions in particular. One's own background when matched against the environment of the land in which he worked brought out his own nationalism. It is the fashion nowadays to attribute anything that we do not, at the moment, like to the machinations of Moscow. Very little of the tide of nationalism is due to Moscow. Some of the waves upon the tide have been exploited by Moscow and may even have their origins there. In the main it is the political phase of national awakening that was stimulated by Christian missions in the past century of their work.

One other feature is that in recent years Moscow has found nationalism in many of these countries bordering on "tito-ism" and running contrary to the interests of either "world revolution," which they claim to work for, or Soviet foreign plans which they are obviously pushing. Therefore one could now say that nationalism in many of these places tends to work against communist aims, and Moscow you may be sure is not slow to recognize this fact. Nationalism then is a powerful tide in their affairs but time limits the amount of discussion we can give to it here.

Devastation is a much greater factor for several reasons. One thing we must all realize, what our investigators have found, is that the devastation was much, very much, greater than we had ever supposed it to be. And material devastation of these countries was not

as easy to repair as we thought it would be. What surprises one is the little that has been done in so many places actually to make permanent repairs. Oh, I know there has been an heroic effort to put up bamboo and plaster fronts to have the modern look but we must remember that they are bamboo and paper all the way through. The success of UNRRA and such agencies—though they were magnificent gestures, were only partial for a variety of reasons. I should go so far as to say that with a few remarkable exceptions these efforts were largely a failure, and their failure often led to queer results. To do a real job of rehabilitation we should have had to give of the things of which we ourselves were short, glass, nails, building materials and cement. We really didn't want to give much of this but we were generous with our left-over war surpluses. We were genuinely generous with our food.

It was a maxim of army training that when a man was wounded he was a casualty in two ways. He received a body wound which was looked after by plasma, drugs and penicillin and was repaired with remarkable skill and efficiency. He was also wounded in his mind and in this we were not always so successful in our treatment. The same thing applies to all people, nor is the wound of either body or spirit made less painful by the knowledge that it was done by one's allies. It is estimated, and I believe correctly that there was seven times as much destruction of both life and property in China caused by Allied air raids than was caused by Japanese. The same applies to Burma, Siam, Malaya and Indo-China.

As the tide of war changed and after V-J Day when we began to work in these re-occupied cities, we were often asked to lead investigators, military, civilian, relief and newspaper men through the towns. What made us surprised and disappointed was how impressed they were with the material destruction—the broken brick, the smashed buildings, the piles of rubble; what we used to call "reversed public utilities," where the telephone lines came down and the water pipes came up. Yet we all knew that this was a small fraction of the devastation. The real damage had been done to people's minds and spirits. This is the invisible devastation of modern war. This is the part that gives us our problem today. We know how to rebuild the visible. We know that given bricks and steel, cement and glass we can remake those buildings. But we have not gone far in mastering the techniques of the mental and spiritual rehabilitation of nations.

This was so well illustrated by a young surgeon who was sent to China after the war. He was good on repairing war-damage. He had good orthopedic training and he was good on plastic surgery too. He told us that one needed to be not quite so sentimental and to be a bit more scientific in dealing with these cases. He rubbed this into us pretty well for some months while he re-amputated limbs, resected scars and re-made the faces of the war victims—largely children. Then one day he came back for lunch after a heavy morning. It was a good lunch but he couldn't eat it. There was something bothering him. Finally he could keep it to himself no longer. He pushed back his chair from the half eaten meal and with his hands shaking and his voice not so steady he said "You know fellows—we're crazy. Here we are fixing up limbs and remaking faces but what

are we doing for the people that have those limbs and the minds behind those faces? Unless we get working on that our work is utterly useless." At last he had found out a fact that we had known and struggled with for months. How do you repair the invisible devastations of modern war? What are the techniques we should use in this job?

Before we can answer this question we must find out what does war devastation do to these people? You see, to me there are just two kinds of peoples in the world—the hit and the not hit. The division is not winner and loser; it is not victor and vanquished; just hit and not hit. Who can say that the railways of France are better off than those of Germany? Yet one was on the winning side and the other the losing. Who can say that the factories of China are better off than those of Japan? One was victor and the other vanquished. Even places widely separated from actual fighting were so swept into the destruction of war that they might have been in the midst of it. So there remain the hit and the not hit. Most of Europe and Asia belongs to the hit group. Most of North America belongs to the not hit group. I do not refer to individuals. I am not forgetting personal losses and individual sacrifices. Anyone who worked with casualties for eight years does not forget these things. What I mean is that as a nation, as a social system, as an economic unit we were not disrupted by the war. Just as great too as the devastation of war is the aftermath—inflation, black market, migrating and homeless people, and all those things.

Now let us look at some of the characteristics of those who were hit. One could give endless stories to illustrate each one but time does not permit.

(a) Cheapness of human life. People who have seen hundreds blown to bits in an air raid, thousands die by the roadside from hunger or disease, lose track of the value of the individual. All human life is cheap except your own. Your own becomes relatively cheap too if a cause is presented worth dying for. You may have felt that you were going to die anyway. Why not die for something worth while?

(b) Arming and training in weapons given to thousands of people who never would have touched them before. This became the basis for guerilla warfare and underground work. Thousands of Stenn guns were dropped, millions of hand grenades issued, hundreds of what should have been school kids taught how to use high explosives. And they used them. This was not a drill. This became an integral part of everyday life.

(c) Direct personal action was encouraged and taught. I remember a trip to the front from a Chinese Communist guerilla training school where girls were being trained in underground work—tens of thousands of them. In their course it had been taught them that they should always enlist the cooperation of the local officials. One little girl who had just graduated asked a more experienced girl as they went down to work behind the Japanese lines "But suppose the mayor of the town or the headman of the village doesn't want to work with us. Then what do I do?" Quick as a flash the reply of experience was "Well, since when have mayors become bullet-proof or headmen resistant to high explosives? When the city council is a bit slow to co-operate put a hand grenade in the room and you'll be surprised what co-operation you will get." Today you and I have to remake

a world with people who had years of that. None of those girls are alive today. Their sisters are.

(d) Opportunism and Blackmarkets. The tragedy of these is that even those who ordinarily would never think of engaging in them are inevitably drawn into them. Frugality and such virtues become ridiculous. A housewife whose husband is very active in Christian and philanthropic work told me that with a car or a light truck and one afternoon in the country she could make more on consumer supplies she could bring in and sell to the neighbors than she could in one whole year of the utmost economy in the house. Why economize all year? Why not do it the other way? Everyone else is in it.

(e) Inflation generally. There are just too many stories here but I think of the woman I had in my clinic one year ago now. She was well dressed and obviously a cultured lady. She needed an operation. I told her I would try to get her a semi-private room but there was a long waiting list. She said "Let us step out in the hall and talk it over with my husband." We did. He said "Let's not bother about this semi-private stuff. Just a third class bed would be fine. You see I am only the principal of the Normal College." I got to know them well and asked them to come over some Sunday night for supper with a few of our friends who were interested in what the young Chinese mind was thinking in these times. He said that a supper was always welcome to people like them. Not too many friends though, because this was the best suit he had and the elbows were coming through. The uppers of his shoes had been of good stuff but his feet were on the cement floor. They came and he told me his difficulty. He had 1,200 pupils in his college. The high school teachers of the future. He said that he was trying to get them back on the rails of life; trying to show them what were the yardsticks of morals and social responsibility. He would have three or four hundred of them in assembly and he would have them worked up to a high pitch, and just then a motor horn would be heard out the window. It could be heard easily for allied bombings had removed all glass from the windows and three years later none of it had been replaced. The students would look out the window and see the leading blackmarketeer of the city going down to his office in the big, black, Buick sedan. "Now," he said, "The students are not as dumb as all that. They get the lesson all right. Be honest, work hard, be decent, abide by the rules and you too some day can be head of a Normal College with holes in your elbows and no soles in your shoes. But if you want to get along in this world then do as that chap does and you too can have your car waiting for you." So you see inflation is not something for the banks and the ministry of finance to worry about. It hits the lives of everyone. Let me go on record right now and say that we, in North America, owe a deep debt of gratitude to those in our governments who saw what inflation would do to a nation and by awful red tape and restrictions prevented inflation coming to us.

(f) Years of altered standards have been the rule; not one year or two years but ten and twelve years—a training generation for young people. They cannot remember the times when things were different. It is difficult to have things this way and then suddenly blow a whistle as in a ball game and say "Now the old rules are all changed and

we go by the new rules." Their reply is merely, "Who's blowing this whistle? Who's setting these new rules?"

Now all these forces, and many others, working upon minds change them. Change them how? Here are some of the characteristics growing out of these influences. The changes produced are paradoxical indeed. They are confusing to us.

(a) There is a harshness yet a sentimentality about it all. Hardboiled people; yet touched by little things. A sandwich to a man finishing a banquet means nothing. To a man lost in the woods it means life. The sandwich is the same.

(b) There is a loneliness and hunger for fellowship. Governments do not meet this need. Service clubs and churches are deeper in their fellowship in devastated countries because they try to meet these needs.

(c) Impatience and frustration with and suspicion of normal channels. All these years normal channels never seemed to work. Direct action, prompt action, personal contacts—these are the only things that work.

(d) There is a willingness to try new things. In the "changeless East" one has been met with a new suggestion by the question, "Has it ever been tried before? If not perhaps now is the time to try it." Only when one comes to the "pioneer lands" of the West does a new suggestion get the reply, "This is rather new. Perhaps we had better leave it to the new executive next year."

(e) They are impressed by actions, not words. Words of propaganda, false political leadership, smooth operators of all kinds have discredited words before these people. On an air rescue mission to the high mountains of the Burma-China border I had with me a young lawyer from Brooklyn whose golden leaf of a major rested heavily upon his shoulders. The one survivor of the air-crew had been saved by the efforts of a single border native—a woman; not because he was "allied personnel" but just because he was human, because he was a boy who had been hurt. I thanked her and she was glad to hear that we would pay her in a gift of salt, an item of which there was a great shortage. The lawyer had to have his little say. It was a nice recitation to the little lady dressed in one small deer skin that really demonstrated the "plunging neckline." It came to her through the interpreter and it was a fine line. It would have made quite an impression in London, Toronto or New York. She had just one reply when it was all done. "If the man really feels that way toward me why does he have that look in his eyes?"

This then is part of the invisible devastation of war. It is much more serious than we had thought. We do not have many techniques for changing it or influencing it. These are the people who have been hit. With them we must try to build a better and a new world.

Religious Reforestation

In one generation we, in North America, have had two world wars pass over us and leave us relatively undamaged. In fact in a material sense we may say that we are better off economically than we were prior to them. We are, it seems, like people living in a green and fertile valley, surrounded by high hills that are black and scarred by the devastations of these wars and what has come after them. The hills have been burned out by the fires that skipped us. You may stop to ponder on the

reason for it. There must be a lesson for us there. Perhaps God wanted us to re-seed those hills from our valley. Perhaps the fires cleared away the brush as well as the timber. It is useless for us to look up at them and hope that they will grow hardwood, or hope that they will grow all spruce. You and I know better than that. We know that they will grow just whatever is planted upon them. Even if we plant nothing upon them they will grow brush of some kind. They will not remain bare very long. Let us remind ourselves that they will grow whatever is planted on them and it will be bound to grow. Let us also remind ourselves, it is a grim thought, that we are not the only ones with ideas on reforestation.

Before we begin this replanting, let us look at ourselves for a moment and think of what we are, what we have, and then how we can do it.

I think of ourselves as having three qualities. We are materialists, we are conservative, and we have minds and hearts not warped and twisted by the fires.

We are materialists. We used to joke about the native small-town lawyer in India who has on his card "failed B.A." It indicated that at least he had gone to college. Yet you cannot sit long in a college common room or on a student bus today without realizing that we have become like that ourselves. We all know that a B.A. has a certain value; an M.A. ranks a bit better; and a Ph.D. represents security. There is no difficulty in finding out why we have become materialists. After all, we possess more material per capita than human beings have ever had before. One might say we came by it quite honestly. The point is—let us not forget that we are this way when meeting people from other countries.

We are conservative, and again no need for surprise. After all we do have so much to conserve. It used to be said in China during the days of air-raids that "the moment a man's home is hit by a bomb he becomes a forward looking radical." He spends no time in moping or crying about the old home—he is looking to the new home in a new society. But our homes and our institutions are all here. We do not want the new ones. Just let us maintain the things we have as they are. This attitude is so logical and so natural to us. Let us realize that we are this way.

We, as the planters then, have these characteristics along with some others. Let us see what can be done and how this reforestation might be carried out.

In the seed it seems to me there are three important points. Let us plant those parts of the Christian teachings, as we know them, that are common to most Christians, that are easily learned and that are basic to our faith. Let us plant less of the "trimmings" of Christianity; let us jealously guard the essentials of our faith. Secondly we must allow for a greater variety in our religion as it grows in these countries. The God one came to see in travelling around the world during the war years is not a God of uniformity but a God of infinite variety. He shows Himself in the wealth of variety in nature around us. I used to find myself alarmed and perplexed because other people just as good as myself seemed to have such different ideas. Now I look forward to seeing all these different ideas as manifestations of God's wonderful love of variety. Our Christianity has so rich an heritage from Jewish and Graeco-Roman thought and civilization. Why

should our 20th century Christianity not now receive a new stimulus from incorporating some of the deep religious thoughts of Chinese and Indian culture that has proven its worth and that has stood the test of time. Lastly we must learn to distinguish between our religion on the one hand and our government and our civilization on the other. There was a stabbing bit of truth in the sayings of the Chinese villagers during the war who said "First you are a mission station; then you are a Standard Oil depot; then you are an air-field; then you are bombed and wiped out." Some of our civilization is good for replanting these hills; some could be well left out.

Not only is a bit of seed selection needed but new techniques are called for. One drizzling Sunday morning on a pass on the Burma Road at nearly 8,000 feet a young Quaker truck driver and his Chinese and Indian assistant-mechanics were trying to get a Chevrolet truck started. It had been made to run on cement roads, at sea level and using gasoline as fuel. Here it was on a gravel road at high altitude and running on charcoal. The boys were wallowing in the mud underneath it. The Chinese helper suggested that it was kind of odd that the three of them, with so many nice jobs opened up by total warfare, should have picked this particular job that required you to freeze on the truck or roll in the mud. What a way to spend one's life driving an old truck! The Quaker stood up in his mud-soaked overalls, crankcase grease to the elbows and replied "I'm not trucking. I'm serving the sick and wounded, not by taking them to the medical facilities but by taking medical facilities to them. I'm not driving a truck, I am serving the sick. I'm learning how to worship God with a spanner." I shall never be the same again for it seems to me that the key note of reforestation in our day is that challenge that comes to us. In a technical age can we learn how to "worship God with a spanner?"

Until now missions have been engaged in three types of work chiefly. These are evangelistic, educational and medical. We shall need radically to change our methods along these three lines, and add a fourth which would be technical missions.

Evangelism up to now has so often been mainly preaching or oral evangelism. It seems to me essential that we now learn to employ agriculture also as a vehicle for the Christian message. We could use hospital evangelism as it has never even been thought of up to now and combine medical follow-up and social service work with home visitation for evangelism. Remember that what you and I call evangelism our opponents term "propaganda." In most countries it will not be long, in many it is already the case, that two kinds of propaganda are not allowed to be spread in the same country at the same time. Do we give up? I hope not! Through agriculture, through workshops and other channels we must train more indigenous religious leaders.

In education it is hard to see how an ardently nationalistic government could allow members of foreign nations to operate ordinary schools within their country. We would certainly not allow it in our own land. Why should they? Is the educational field closed to us then? What of the field of trade schools and technical schools of all kinds? Protestant missions have done little in this line but here are some examples that we might use. It is estimated that

80 per cent of all the Chinese who know how to use modern printing machinery, learned their trade and are members of the Seventh Day Adventist church. The same thing in connection with the manufacture by hand of western style shoes. It is claimed that over 50 per cent of the men with this trade learned it as members of the Catholic Church. China is one of the greatest markets for American cars and trucks but as yet there is not a motor school in the entire country either government or mission. Surely here is an opening. Agricultural schools that teach agriculture are all too rare throughout the land. Surely there are few openings that would prove better for indoctrination with the Christian message than the training of Christian boys to be Christian farmers in a land 85 per cent agricultural. Surely to talk to boys while working in the field is not inferior as a means of approach than over the desk or the pulpit.

Other educational channels that have been experimented with, in which the experiment has proved a success but where there has been all too little follow-up, is in the field of education for handicapped people such as the deaf, the blind and the crippled. In the mission-receiving lands it will be decades before the struggling governments can assume this type of responsibility and yet is there any education in which Christianity is more essential than in handling these cases? In adult literacy work in night schools and such things we have a field about which Protestant missions know more and have a marvelous record, and it would seem that in these channels we have freedom of action for years to come not merely in spite of, but because of, the waves of nationalism sweeping across the countries.

In the medical field also new channels are open. The ordinary medical college will probably be quite welcome for some time to come. Personally, I feel that all such routine education should at an early date become the function of the government. Yet how about the training of auxiliary medical workers, the nurses, the laboratory technicians, the hospital business managers, hospital mechanics and public health technicians. Long after the medical schools have been taken over by the government one can imagine such auxiliary training as being left in the hands of the missionaries. Serving a double purpose also is such training for it not only solves the staff problem for the hospital program but, far more important, it can solve the problem of a suitable life-work for the child of the Christian home. In lands where unemployment means hunger, these are important features of any educational program for the Church.

The most surprising feature of Protestant missions, however, is the almost complete neglect of such things as social services. Granted that other agencies have also neglected these fields, yet is that enough of an excuse for us? One thinks of the need for and the success already achieved by Christian rural co-operatives. Yet today there are only three or four workers available in the entire country for this type of work. In industrial relations where railways are being expanded, where coal mines are opening up, and where textile mills are showing in each large city, what is the Church doing about industrial relationships? When I left China one year ago all the churches together had backed up the appeal and it had gone through and there is *one* man in

the field of industrial relationships in China but he spends half time in doing typing for the Council on Education! One thinks of the field of family counselling and its place in the church. There are dozens of other channels of expression through which we can present the Christian message today. It is surely high time to explore these other and newer channels before we accuse governments of showing anti-Christian tendencies.

Now, ladies and gentlemen, you are the leaders of the Church of the future. Whether the Church catches a vision of these new fields, whether the Church has the energy and initiative to enter these new fields will depend very much upon you. Do let us realize that in a new generation a new technique is called for to carry the oldest story in history—the story of God's love for man.

Let me close by telling you a story of what happened just about a year ago now that has illustrated how the love of God can be shown through technical channels. One hundred miles below Hankow on the south shore of the Yangtze River there was a little river valley. It was a fertile valley supporting some 6,000 people growing rice. In 1938 a Japanese cruiser was sunk opposite the mouth of this river and as a reprisal the village was "cleaned out." Some 20 per cent of the people got away but all the rest were killed. Every animal was killed, every house burned. Every rice field was ruined by having its dike blown out by explosives. To make sure that nobody would come back and settle, a patrol came up to look at the valley every couple of weeks. After a few months that was not necessary, for the valley became not a desert but a jungle. And so it lay from 1938 to 1948 with jungle grass eight feet high and as thick as one's thumb that could not be handled by the local sickle with its five inch blade and eighteen inch handle. After V-J Day the various agencies came and looked over this proposition. The agricultural rehabilitation experts made their reports in quintuplicate to Washington, London and Paris, but the jungle grass was not disturbed one little bit.

One year ago two high school boys from the midwest turned up. They heard about this valley. They were volunteers in one of the service groups who spend two years in service as an alternative to military service. The boys had three months of their two year term remaining to them. They hitched down to the valley on a Chinese junk, looked it over, and then came back to Hankow. They knew their tractors all right. They tried to borrow two but were given the usual treatment. There were a hundred tractors in Hankow given for agricultural rehabilitation but nobody to drive them. The boys were told that they did not belong to any officially recognized agency, therefore though the tractors were there, though the valley was there and though the boys could run the tractors yet it was not official.

Finally in desperation the two boys went around to the tractor repair shop. Again a refusal. They noticed, however, two tractors rusting over in one corner of the lot. They were told they were broken, not badly broken. One had no ignition system and the other had a leaky radiator. They could both be fixed in four hours but it would take six months to put through the paper work, and the Communists would be in Hankow before the paper work was complete. In desperation the boys

asked what action would be taken if the tractors were found missing some morning and were told that the head of the shops would sing the Doxology loudly if any such thing should happen. The next moonlight night the tractors were missing. They were repaired and they went down to the desert valley. It took two boys three months to do it. You could not use a three bottom plow; only a single plow. They should have had caterpillar tractors but they just had the ordinary wheeled ones. Yet in three months two boys with rusty tractors were able to plow, harrow, and seed twelve hundred acres. And as they made ready to return to America they saw the first of six thousand people coming back over the hills to their valley—six thousand people who will know about the love of God expressed through a tractor!

CONTRIBUTORS TO THIS ISSUE

Doctor Robert B. McClure is a medical missionary under the Board of the United Church of Canada. He has given twenty-five years to service in China. During World War II he was loaned from the Mission to become Field Director of the International Red Cross in Central and West China, and later to take charge of the Friends Ambulance Unit working in West China, the Burma Road and Honan Province. "The Challenge of Our Culture" was the general theme of the three lectures which Dr. McClure recently delivered in Miller Chapel on the Students' Lectureship on Missions. Limitation of space makes it impossible to publish more than an abridgement of two of the lectures.

The Rev. Allan M. Frew, D.D., is pastor of the First Presbyterian Church of Ardmore, Pennsylvania. Dr. Frew is Chairman of the National Executive Committee of the Seminary Alumni Drive. Dr. Quay, Vice President of the Seminary, is pleased to surrender his space in this issue to Dr. Frew in view of Dr. Frew's magnificent and generous service to the Seminary.

Mr. H. L. McGill Wilson, of Washington, D.C., is an Episcopal layman. Following his work in the publishing field, as Washington production controls analyst for the Research Institute of America, as an economic adviser to the Program and Planning Bureau of the War Production Board, and as Research Director for Prentice-Hall, Inc., he decided to give himself completely to his greatest interest, church architecture. He is the author of "The Nave of New York," a piece of research covering one hundred and twenty American cities. At the present time he is working on a volume entitled "One Hundred and Fifty Years of Religious Art in Washington, 1800-1950," and on a volume regarding seminary chapels.

MILLER CHAPEL

H. L. McGill Wilson

OLDEST of American Presbyterian seminaries, third oldest of all such American institutions, The Theological Seminary of the Presbyterian Church in the United States of America (to give Princeton its formal title) has a twofold attraction for the visitor.

First there is the gathering within a few hundred feet of architects' work, beginning with those who first gave American architecture professional attention, to men of our own day—and without exception the names are those of the great practitioners. Secondly, in the midst of this, a chapel stands which is an historical structure; but more, it is an unusual example of re-creation (not restoration), by architects of sensitivity, of something which continues the original style in a manner which can "pleasure" men today.

This second point, in view of the many churches in American cities which are and must be revitalized, is very important. These structures should neither be wrenched into something which they were not originally, nor turned into museum pieces as they originally were—but be made splendid servants for today's people—and exemplars of beauty.

To enjoy this visit fully we may see first the structures which constitute a working, living panorama of American architecture in public buildings here on this campus. Thus we will increase our enjoyment of the contrasting small chapel which is the ultimate object of our survey.

The earliest building on the seminary campus is Alexander Hall. First occupied in 1817, it was designed by John P. McComb, who, with Joseph Mangin, elusive figure in early New York architecture, designed the exquisite City Hall. In that structure the Gallic influence of Mangin may be noted. Yet it has, too, that thoroughness of Palladian method, emphasis on facade, decoration of window and door embrasures, which McComb, himself the son of an architect trained in the Jones-Wren-Gibbs tradition, imparted here to Alexander Hall. Archibald Alexander was the Seminary's first professor, having opened the sessions in 1812. The cupola replaces the original, burned in 1913.

The first library, donated by James Lenox, is the third oldest structure on the campus. The designer of the building, which was erected in 1843, is not known. It is in Gothic Revival, an early and simple variety with an interesting battlemented parapet. The identification of its designer is an architectural "whodunnit" of interest. Is there a connection between this building and Old First Presbyterian of New York, which was Lenox's church? But First Presbyterian is not simple Gothic Revival—it has splendor in its style. Did Upjohn, Renwick, Lafever or some unknown with a practical manual, design this structure?

We come along the walks to buildings of the High Victorian period, which, regardless of our devotion to present-day functionalistic trends, have charm and a comfortableness which we cannot brush off with smiles of condescension. It is a fact that the nonfunctional can have a function. For ex-

ample: the Victorians did not eschew color in their exteriors. Their construction does not present the cold and rather bleak appearance of much of the stone and concrete exteriors of functionalism—a bleakness which, with American devotion to sandblasting, will perhaps continue through the centuries.

Function of the Non-functional

Thus in Stuart Hall, William A. Potter used the red slate striping to enliven the black expanse of the roof. His onetime partner, R. H. Robertson, who designed the Renaissance St. Paul and St. Andrew Methodist (West End Avenue and 86th Street, New York), is represented in Hodge Hall. Richard M. Hunt, designer of the French chateaux which American millionaires of the pre-income-tax era built in numbers, is the designer of the second library, also financed by Lenox. Its walls were originally red and black, the colors now not so noticeable since ivy and time have done their work. Yet Hunt made a gallant attempt to break through into something adapted to a new age in this, perhaps his only, library. Here one sees a large central, quadrangular reading room, a cubic area rising to a clerestory with some twenty large windows, a minaret-like tower. This last may point a function of the non-functional: to provide something for the imagination.

In this tour of the buildings on the campus we have come along the walks to the low-lying Administration Building. Here, too, is splendid use of material. Originally built in 1847 as a refectory, the structure was later the Seminary gymnasium. Now, following the acquisition of the great Whiteley Gymnasium and some alterations, it serves as the executive offices of the Seminary.

And it is from the entrance to this structure that we first see Miller Chapel (named for the second professor at the Seminary). Here, along a walk near but independent from the larger halls, is this fine example of the Greek Revival. It has been on this site only since 1933, in which year it was moved from its original location near and almost appendagenous to Alexander Hall, where it was originally constructed.

The architect of the chapel was Charles Steadman, particular genius of Princeton's own Greek Revival period, designer of the delightfully simple First Presbyterian on Nassau Street and of several splendid houses on Library Place (originally Steadman Street). One of these houses was the home of Woodrow Wilson during some of his Princeton years.

The Greek Revival style is the first of those developed by Americans for Americans. It permitted work in the classic orders and elements in fresh combinations. It allowed the use of wood in place of stone—although where possible, stone was obtained. B. H. Latrobe, Minard Lafever, William Strickland, John Haviland, Robert Mills, and others presented the new Republic with an architecture they felt suited her—a spirit continuing the tradition of the classic republics of Greece and Rome.

The style is unusually adaptable: churches, theatres, government offices, homes, all used it. Its interior also lends itself to different purposes. To a considerable extent the earlier Presbyterian churches of New York were built in this manner. Yet when some of these were sold to Roman Catholics and

Episcopalians, altars were set up, ablaze in white and gold, without benefit of chancel, and the radiance of the interior struck a note at the opposite of the dimness of Gothic—both expressing the glory of God.

The initial structure was sixty by forty-five feet, built of white brick and costing $6,000. It was simple both without and within. The simplicity perhaps was not consonant with nineteenth-century Victorianism. In 1874 the interior was redecorated. A contemporary account says a pulpit was placed "in the semicircular recess at the end of the audience room." Stained-glass windows were installed, the gallery enlarged, pews were upholstered, carpeting laid. The prevailing effect was that brunetteness which the High Victorians enjoyed.

By 1933, however, thorough study of the Revival style and an acquaintance with the approximately 400 remaining colonial churches of America had resulted in an awareness of the proper treatment of Greek Revival churches. There was realization that the English Palladian style required treatment in white, gold and the dark offset of mahogany. To Delano and Aldrich was given the task not only of restoration but of re-creation, perhaps of doing what Steadman would have done had he lived in 1933. William A. Delano has been the architect of a variety of structures—India House in New York, the Japanese Embassy in Washington (loveliest of all the orthodox embassy buildings)—and also consultant on the White House, designer of air terminals.

The building was enlarged by the addition of another window area—thus giving the main body a length more in harmony with the width—and by a feature which makes the chapel a twentieth-century creation in ecclesiological Greek Revival: a deep, square-ended chancel.

Doric Columns Retained

The simple pediment (wood) was retained, as were the six original Doric columns (also in wood). These, in accordance with Doric style, are fluted in twenty channels, and, as in the case of some earlier Grecian work, have no bases, coming directly to the pavement of the portico. The building was also set on a higher foundation, and across its front were placed the seven wide steps up which one walks to approach the doorway.

Some changes were made in the entrance wall. In place of the small arched windows first installed, small porthole lights now appear above the single rectangular window which opens on each side of the doorway. The entablature now has mutules with guttae placed in its soffit. The framing of the doorway, with a simple cornice supported by graceful consoles in the S-shape of the Renaissance, is especially fine. The consoles, to be enjoyed, should be viewed from the plane of the wall, that is, in profile.

Entering the chapel, one finds himself in a narthex, the walls of which hold a number of stone and metal memorial tablets to departed members of the Seminary faculty. To the right a narrow, delicate stairway ascends to the gallery. Opening the inner doors, one sees the white-and-gold of the Greek Revival interior—but with a difference. There is a glow over the walls and pews, in the very air itself. Then one notes that the radiance takes on a very faint purple hue. The glow comes through the clear glass panes of the four large windows set in each of the

long walls. The glass is handmade, uneven in appearance, "bubbly." One wonders whether it is Belgian, Swedish or Venetian. Then he discovers with pride that it is American—a special antique glass made by the Pittsburgh Glass Company. Deep blue hangings of special British weave, produced for this chapel by Horace Moran, frame the windows.

Except for the absence of those scratches, hollows and "sways" which mark the ancient pew, the visitor might accept these as the originals of 1834. They are careful reproductions of the style determined as authentic by the architects, and were made by the Ossit Brothers. The sunburst type of flat ceiling light, as well as all the lighting fixtures, are the work of Cox, Nostrand & Gunnison.

The Chancel

The opening of the chancel is framed in single large columns and two pilasters at each side. The columns are topped by Corinthian capitals, a departure from the puritan trimness of the Doric used in the exterior, but lending far more grace to this twentieth-century Greek Revival interior. Facing one another in the chancel are choir stalls in two ascending banks. Against the rear wall of the chancel is set a small Holy Table in dark wood, while the upper reaches of that wall hold a small pediment in relief. Immediately outside the chancel arch are a pulpit and lectern, both in white wood.

Surveying the rear of the chapel, the observer will note the balcony parapet with its fine carvings in five panels. These are the work of some unknown woodcarver of the original construction. The four small columns holding the gallery are also a part of the old chapel.

The radiant simplicity of the present interior, gives new meaning to the words of Charles Hodge, senior professor of the Seminary, spoken at the services held in 1874 reopening the chapel after its first redecoration: "It often happens, however, that men are very pious without being very good. Their religion extends itself in devotional feelings and services, while the evil passions of their nature remain unsubdued. It was not so with our fathers."

Miller Chapel thus maintains in simplicity that beauty which the fathers believed might be used toward making men good. This great and historic seminary has already placed its seal on the lives of more than 9,300 students, and will continue to study the beauty of holiness without neglecting the holiness of beauty.

As the visitor leaves the campus he will pass Trinity Church, a work in High Victorian Gothic Revival by R. M. Upjohn. Not so many hundreds of feet away one may, if he wishes to compare his own reactions, enter the great Gothic University chapel designed by Ralph Adams Cram, and ponder over the effects of the luscious blues of the Connick east window and the mellow glory of the D'Ascenzo window in the west.

He may find himself longing for the youthful days of the early Republic and its Greek Revival chapel.

BUT WHY NOT PRINCETON SEMINARY?

ALLAN MACLACHLAN FREW

WHAT is the significance of the fact that during fifty years of feverish building throughout our land not a single new foundation has been laid nor a tower lifted at Princeton Seminary? Not since the close of the nineteenth century, with the exception of Payne Hall, containing apartments for missionaries on furlough, has the sound of the builder's hammer or the stonecutter's chisel been heard on new construction at our beloved seminary.

Secular schools and universities have mushroomed, government buildings and works have been erected by the thousands, industry has built, rebuilt, and built again. But why not Princeton Seminary, a Seminary which in its 138 years has trained 9,500 pastors and missionaries for a Christ-centered ministry? Probably more than any other human agency in America, it has shaped the life of our Church and, through the Church, the pattern of American life.

To rise up and build is the work of dedication—the measure of a generation. Can it be that in our age a School of the Prophets has no prior claim? Has the light of our lamps become so dim, the voice of spiritual leadership so weakened that proper and adequate facilities for the training of our ministers is a matter of secondary importance?

The largest Presbyterian Seminary in the United States cannot gather her student body together under one roof to sit down together for a common meal. Princeton—at the forefront of Presbyterian leadership, unmatched for historic location, unrivalled for her denominational and historical significance—cannot have a youth conference; cannot make herself available to a major gathering such as a Presbytery Retreat, a Synod meeting, an assembly of the National Council of Presbyterian Men—cannot serve the Church in her wider interests because she has no place to feed nor properly to entertain such groups.

Is it not in order that those who owe so much to Princeton Seminary as their Alma Mater should rise unitedly to begin the work of building for a new generation?

The logical beginning—indeed the imperative urgency is for a Student Center, then a Library, and certainly not least the modernization and refurnishing of the dormitories.

Like Nehemiah of old, "Let us see the evil case we are in . . . and let us rise up and build. Let us strengthen our hands for the work."

The Campaign Committee of the Alumni Association, now nearly a hundred strong, calls upon every alumnus to raise the sum of money suggested to him as his proportionate share. The goal is to have the total sum for the cost of the Student Center in cash and pledges by March 31, 1950. Of the $748,477 required we have approximately $250,000 in hand. Princeton Seminary faces the greatest day in her history. Let us who are her loyal alumni not fail her in this time of magnificent opportunity.

I should like to call the special attention of the Alumni to the statement made by President Mackay in answer

to the question: *"Why do we need a center for our community life at Princeton Seminary?"*

The suggestion can be ruled out that this building is wanted because we are moved by a spirit of rivalry or covetousness. It is true that almost any Seminary you can think of, large or small, or any church, whether in a great metropolis or in a quiet county seat, can express the social spirit that is native to the Christian religion in a way that cannot be done in Princeton Seminary. But it is not for the sake of rivalry with any church or educational center, still less for ostentation's sake, that we want this building and must have it. *It is simply that, if Princeton Seminary is to fulfill its God-given mission to each succeeding student generation and to the Church at large, a worthy center of community life and activities upon our campus becomes an imperative necessity in the life of the institution.*

Here are some of the concrete reasons why our Seminary campus needs a student center:

1. *Our large student body, now numbering around four hundred, need a campus home for their social life and activities.* We have a large and diversified student body, drawn from all parts of the United States, and on an average year from some twenty countries of the world. We have representatives of many denominations in the midst of a predominant Presbyterian majority. Surely a group of students so numerous and varied needs a place where its members can mingle freely, form friendships, and create a spirit of solidarity through the informal experience of a common meal. When, moreover, a distinguished guest comes to the campus for a brief period students are eager to have the privilege of meeting him, of listening to him, and of entertaining him in a corporate way.

2. *Our Faculty, which is nearly twice as large as it was a decade ago, feels equally the need of a social center.* Our teachers long to be able to meet together for social intercourse and the exchange of ideas in a way that is not now possible when there is no room on the campus which they can call theirs. The new Faculty Club which was formed a year ago for fellowship and the discussion of topics of common concern has had to hold its monthly meetings in all sorts of places off the campus.

3. *Facilities are needed for the free intermingling of students and Faculty.* What would it not mean for members of both groups to be able to come together socially, day by day, to deepen acquaintanceship, share experiences, discuss matters of common interest, and in general be mutually helpful in the social atmosphere of a place which both groups could call their campus home?

4. *How much it would mean for the Seminary to be able to give hospitality to distinguished guests on a brief visit to Princeton!* This we could do if we had a number of guest rooms reserved for such persons. Our guests would feel the throb of our campus life and communicate to us, in free intercourse, whatever they had to share. Among such guests would be alumni. Whenever they dropped in there would be a place for them to dine or spend the night and find a warm welcome. Thus at will they could mingle freely with the students and teachers of today.

5. *We need an auditorium for types of meetings for which Miller Chapel is not suitable, or any classroom adequate.* Such an auditorium would form part

of the new Student Center. An auditorium of this kind, with such other rooms as we associate with a typical parish house where church people are accustomed to come together, would greatly enhance the contribution made by the Seminary to her own great family, to her Alumni, and the Church at large.

6. *With such a student center as we envisage it would be possible for the Seminary to be host to important groups who might desire to come to Princeton Seminary for important meetings.* Because of its unique geographic situation, Princeton is an ideal center for such group meetings. Our Seminary would become a hallowed spot to which groups of Church people would repair for fellowship and deliberation. Besides such special small groups, a Presbytery, a Synod, a Church Board, the Princeton Institute of Theology, would also find in the student center facilities not now available on the campus.

May I be pardoned if I add to these reasons one of a personal or sentimental character. Should God grant me life and strength to continue in the presidency of the Seminary until the time appointed by the General Assembly for retirement, I have still a decade to go. *I am eager to make the coming ten years the most creative of all those spent in this sacred place. I hope that within their span Princeton Seminary may receive the material equipment which shall suffice her for a long time to come to fulfill her God-given mission.*

Such a mission the Seminary certainly has and is trying to fulfill to the limits of her capacity. At no time, I believe, in her long and stirring history was Princeton Theological Seminary in a more strategic position to give leadership to the Church Universal of Jesus Christ than it is today. Let us, therefore, her children, "arise and build." Not for mundane glory, but for the glory of God and the Kingdom of our Lord Jesus Christ, let us make this Zion of ours a "praise in the earth." *Inspired by the unity which prevails on our campus and which binds us who live and labor here to our Alumni scattered abroad throughout the nation and the world, let us face our need, let us meet the challenge of circumstances, let us discern God's voice, let us do together this thing for which coming generations of Princeton Seminary men and women, and Christ's Church which is to be, shall call us blessed.*

SCHOOL OF CHRISTIAN EDUCATION

The School of Christian Education is an integral part of the Seminary. The three-year course beyond the Bachelor of Arts degree, or its academic equivalent, open to young men or women, leads to the degree of Master of Religious Education, M.R.E. (Prin.). The demand is overwhelming for Ministers of Education, Assistant Ministers or Assistants to Ministers, Teachers of the Christian Religion in schools and colleges and missionary educators at home and abroad.

PRINCETONIANA

LEFFERTS A. LOETSCHER

OPENING OF THE SEMINARY

ENTERING students this fall were initiated into the mysteries and opportunities of Seminary life in a two-day orientation program just before the opening of Seminary. This orientation which has developed in recent years has proved very helpful to new students. The first meeting was at luncheon on Friday, September 23, with a welcoming greeting by Dr. Mackay. There was a chapel service, followed by a class picture and brief lectures by various faculty members on aspects of Seminary life. There was an opportunity for new students and faculty to meet at a dinner Friday evening, which was followed by an entertainment. Saturday morning was devoted to becoming further acquainted with aspects of Seminary life. In the afternoon, in cars of professors and upperclassmen, the newcomers were driven about to various points of interest in historic Princeton. The orientation program also included voice recordings, which will enable each student to gauge his progress in voice culture during his Seminary course. Every entering student, too, is now required to take several psychological tests.

Registration of students—both new and old—took place on Monday and Tuesday, September 26 and 27. The service opening Seminary was on Tuesday evening, with an academic procession by the Faculty and an address by Dr. Mackay.

Matriculation figures indicate that once again the Seminary has a capacity enrollment, totalling 376. The analysis of the student body by classes is interesting. There are 83 graduate students and 10 special students. Seniors number 76, middlers 100, juniors 107. Or, again, of the 293 undergraduate and special students, 257 are taking courses looking toward the B.D. degree, and 36 toward the M.R.E. degree.

THE FACULTY

On Saturday, October 15, Dr. Mackay started by plane for a visit to Asia in behalf of the International Missionary Council of which he is President. Changing planes at San Francisco, he flew to Honolulu, and thence to Japan where he had interviews with General MacArthur and the Emperor. The itinerary then took him to Korea, where he had a lengthy interview with the President, and then to Hong Kong, the Philippine Islands, and Siam. In all of these lands, his schedule was filled to capacity with public addresses and private interviews, punctuated with reiterated journeyings by plane.

Amidst peril and change and uncertainty he was thrilled to see the courage and enthusiasm of the Christians whom he addressed and with whom he conversed. Everywhere he met Princeton Seminary alumni and found many of them filling positions of leadership and of large responsibility. Returning to the United States, Dr. Mackay flew back by the western route, touching Calcutta and London, and arriving at La Guardia Field, New York, in the early morning of December 18.

The Board of Trustees has granted Dr. Mackay a sabbatical leave during the present academic year from Octo-

ber 15 to March 15 to enable him to undertake this journey to East Asia and to prepare for publication his Croall Lectures which he delivered two years ago at New College, Edinburgh. The appearance in book form of these lectures, which were so well received at the time of their delivery, are eagerly awaited in the theological world.

In the last issue of the Bulletin a number of important changes in the Faculty were mentioned. To that list should be added the name of Donald Hugh Gard, formerly a Teaching Fellow in Old Testament, who this year has been made Instructor in Old Testament. Mr. Gard took his Seminary work here and has done graduate work both at Basel and at Princeton University.

Dr. Samuel M. Zwemer, the beloved Professor of the History of Religion and Christian Missions, Emeritus, who seems to grow younger each year, recently went with Mrs. Zwemer to Arabia to celebrate the Sixtieth Anniversary of the Arabian Mission of the Reformed Church in America. Dr. Zwemer and the late Dr. James Cantine were the co-founders of this mission. Ten years ago, at the Fiftieth Anniversary of this mission Dr. Zwemer and Dr. Cantine were co-authors of an anniversary volume, "The Golden Milestone," for which Mr. Lowell Thomas wrote the introduction. For this recent Sixtieth Anniversary Dr. and Mrs. Zwemer went by boat to Beirut and by plane from there to Busra in Iraq. From here he visited the Reformed missions on the Persian Gulf. May he long be spared for continued activity and service.

Once again this fall some of the Faculty members took an active part in the Princeton Leadership Training School. The school met on six successive Thursday evenings during October and November under the joint auspices of the Seminary and the Princeton pastors. Enrollment reached about one hundred. Faculty members who taught in the school were Drs. Homrighausen, Kerr, Butler, Metzger, Fritsch, and Barrois.

Spiritual Emphasis

This year, once again, considerable emphasis has been laid on the various "retreats" that have been held. Shortly after the opening of Seminary a number of retreats were held for juniors, each retreat led by three faculty members and an upperclassman as student chairman. Each retreat was closed with a celebration of the Lord's Supper. All of the junior retreats centered around the same theme, "The Christian Ministry," with the three speakers at each retreat discussing, respectively, The Task of the Ministry, The Difficulties of the Ministry, and The Resources of the Ministry. Two retreats have been held for middlers, as well as other retreats for special groups. Both faculty and students have found these opportunities of approaching the Christian life and ministry in an extra-academic way to be very helpful.

The Day of Prayer this year was held on November 16. Dr. Kuist brought the message at the morning service, and Dr. Hendry and Dr. Quay conducted the Communion Service in the evening. There were various devotional groups in connection with club breakfasts, discussion groups in the late morning, and further meetings in the afternoon. The schedule was fuller this year than usual, but there seems to have been general agreement that the day was a very satisfying one.

Again this year the students are conducting gospel teams—this year on a larger scale than formerly. There are four regular gospel teams and a missions gospel team, as there have been in the past. This year there has been added a gospel team quartet, whose members combine gospel songs with evangelistic talks. Through the years some very fine reports have come back from the churches regarding these evangelistic groups.

There is being continued the very vigorous Foreign Missions Fellowship. It meets each Wednesday evening in Alexander Hall parlor with an attendance that has been averaging nearly a hundred. At the first meeting Dr. Mackay spoke, and several missionaries have spoken at other recent meetings. The particular emphasis at the meetings is on the period of general prayer.

Among the Alumni

An interesting letter has come from Dr. J. Wallace Bruce, secretary of the Irish Princetonian Association, who reports that some twenty-five Princeton Seminary alumni gathered in connection with the meetings of the General Assembly of the Presbyterian Church in Ireland last June in Belfast. The Irish Princetonians elected as the new president of their Association the Rev. Dr. Austin Fulton, of St. Enoch's Church, Belfast. A former student of Princeton Seminary, of the Class of 1910, the Rev. Dr. Gordon D. Erskine, was made Moderator of the General Assembly of the Presbyterian Church in Ireland. News from these friends of the Seminary overseas is always welcome, and the Seminary heartily treasures the loyalty of the Irish Princetonians.

Dr. Howell D. Davies, an alumnus of this Seminary, has for twenty-two years been serving as Midwest Regional Secretary for the Missions Council of Congregational Christian Churches and will retire next year. Last October he was publicly commended for his services by the Midwest Regional Congregational Christian Churches and by the American Board of Commissioners for Foreign Missions.

At least two Princeton Seminary alumni participated in "Return to Thanksgiving," a coast-to-coast program of the National Broadcasting Company, broadcast from Hollywood on Thanksgiving evening. The script was written by an alumnus, the Reverend Clifton E. Moore, Minister of Radio in First Congregational Church, Los Angeles; and Dr. Clem E. Bininger, another alumnus, now pastor of the Grace Covenant Presbyterian Church of Richmond, Virginia, played one of the leading characters in the script.

Last Summer

The Princeton Institute of Theology held last summer was a great success. The addresses of Dr. James S. Stewart and others aroused much interest. By common consent the whole program was one of the best that has ever been presented in these summer gatherings. The matriculation figures speak for themselves, totalling 332, from 27 denominations, and from 29 states, the District of Columbia, and 6 foreign countries. Already an excellent program is being prepared for next summer. You will want to mark the dates now: July 10-20.

The Seminary maintained another activity of a quite different sort, a course in elementary Hebrew for students desiring to complete this require-

ment during summer weeks. The thirty-eight students were divided into two groups taught, respectively, by Dr. Wevers and Mr. Gard for the ten-week period, June 14-August 19. This summer Hebrew has been offered for several years now, and many students are glad of the opportunity for completing this work early in their course.

Summer Choir Trip

Last summer the Seminary Choir made an extended trip through the northeastern United States and a number of provinces of Canada. A member of the Choir has described the experience as follows:

"From June 7 to July 18 the Princeton Theological Seminary Choir traveled six thousand miles visiting northeastern States and Canada on a mission of singing evangelism.

"The Choir has been directed since 1934 by David Hugh Jones, Mus.D., F.A.G.O. Dr. Jones is associate professor of music at the Seminary and a charter faculty member of the Westminster Choir College in Princeton. By his skill as a musician and his devotion to the training of men for the ministry, he has shaped the Choir into one of the most effective means of Christian witness on the Seminary campus.

"Dr. Jones has chosen music with which Christians of many ages and of many lands have expressed the faith that inspired their lives: Twelfth Century Plainsong; works of the masters—Palestrina, Bach, Handel, and Mendelssohn; French and German carols; anthems from the Russian liturgy; Negro spirituals; beloved hymns of the Church; and contemporary compositions. Members of the Choir lead in the entire service. Following a system of rotation from service to service, each man in turn pronounces the invocation or benediction, reads the Scripture lesson, offers a pastoral prayer, and tells in a brief address his reasons for entering the ministry. This is done that audiences may hear of the power of Christ in the lives of those who have vowed to follow in His steps.

"Many people along the way volunteered to describe the effect which the songs and messages of the Choir had upon them. A manufacturer in Ontario said that he had not felt the presence of God so strongly in twenty years as during those few moments when one of the men spoke of his reasons for entering the ministry. After one service a nationally famous concert baritone introduced himself and said that, above all technical matters of speech and song, the spirit that permeated the program had made an enduring impression upon him.

"The Choir is planning a tour for next summer across the United States and into Alaska with visits to points in western Canada. It is open to invitations in these areas."

Theology Today

The January issue of Theology Today is full of interesting articles. There is much interest, not only in the secular world in general, but among American Churches in particular as to what is happening and being thought behind the "iron curtain." In the January number of Theology Today Dr. Joseph L. Hromadka discusses the Czech Church and its affairs, dealing with both political and internal difficulties confronting it today. Dr. Hromadka's article is a translation by him of an address which he delivered in Prague before an audience of several thousand.

The one hundredth anniversary of

the conversion of Charles Haddon-Spurgeon is being celebrated in January, and Dr. John Pitts, pastor of the First Presbyterian Church of Bloomfield, New Jersey, has an article on "The Genius of Charles Haddon Spurgeon." Dr. Pitts received part of his education for the ministry in the theological college founded by Spurgeon.

In this issue of Theology Today there is an article by Dr. Emile Cailliet on "The Frontiers of Logic," in which he discusses the fact that Aristotelian logic is incapable of describing and defining certain areas of existence.

Dr. Max Warren, General Secretary of the Church Missionary Society of Great Britain, has an article on "Eschatology and Worship," in which he calls attention to other-worldly implications of the celebration of Holy Communion.

There are many other features of great interest in the current issue of Theology Today. A subscription to this journal will bring as a regular visitor to your study a stimulating discussion of leading questions in the contemporary theological world.

Missionaries in Residence

Alumni and friends of the Seminary will be interested to know that the following missionaries are resident in Princeton during the current year, and may be reached at Payne Hall, 38-44 Alexander Street:

Rev. and Mrs. G. C. Browne (China)
Rev. and Mrs. V. A. Galland (Argentina)
Rev. and Mrs. F. L. Gould (West Africa)
Rev. and Mrs. H. T. Hinn (Brazil)
Rev. and Mrs. J. W. Limkemann (Honduras)
Rev. and Mrs. P. J. May (West Africa)
Rev. and Mrs. H. O. Moser (Mexico)
Rev. and Mrs. F. P. Norniella (Cuba)
Rev. and Mrs. R. N. Peirce (West Africa)
Rev. and Mrs. D. F. Stamps (China)
Rev. and Mrs. A. R. Stevenson (Egypt)
Rev. and Mrs. W. A. West (Lebanon)

The following are also resident in the Princeton community:

Rev. and Mrs. R. B. Norton (China), 44 Mercer Street
Rev. G. S. Trew (Brazil), 411 Alexander Hall.

ALUMNI NOTES

[1900]

Charles E. Diehl, President of Southwestern at Memphis, has been appointed by President Truman to the Board of Visitors of the U.S. Naval Academy at Annapolis.

[1906]

Edward A. Odell received the honorary degree of Doctor of Laws from the Polytechnic Institute, Puerto Rico. A farewell party was given to him at the Synod meeting in Puerto Rico. On December 2nd, his seventieth birthday, he officially retired from the Board of National Missions. The Government of Cuba conferred upon Dr. Odell the Cross of the Order of Carlos Manuel de Cespedes. This is the highest honor in the power of the Republic to bestow on any civilian other than a diplomat.

In September Thomas Rowan represented Princeton University at the Centenary Celebration of Queen's University, Belfast, Ireland.

[1909]

Gwilym O. Griffith is a lecturer in the Extra-Mural Department of Birmingham University. His address is 57, Goldieslie Road, Wylde Green, Birmingham, England.

[1910]

Frederic Z. Browne is stated supply of the church (U.S.) at Lauderdale, Miss.

[1914]

K. Palmer Miller has been called to the First Church, Milford, N.J.

[1915]

The Hobe Sound Community Church, Hobe Sound, Fla., has called Ralph W. Hand.

[1916]

Charles M. Ackerman has accepted a call from the Community Church, Montauk, L.I., N.Y.

E. Stanley Chedister is pastor of the Congregational Church, Endicott, N.Y.

[1916]

William N. Wysham has been appointed Secretary of the newly organized division of literature and publications of the Board of Foreign Missions.

[1919]

The First Church of Bemidji, Minn., has called Robert S. Axtell.

Roy T. Brumbaugh has accepted a call from the Clay City and Howesville Churches of Jasonville, Ind.

The First Church, Bement, Ill., has called George Goris.

John H. Ness is Associate Secretary of the Board of Pensions of the Evangelical United Brethren Church, 1800 United Brethren Building, Dayton 2, Ohio.

[1922]

Harris G. Hilscher returned from China in August and has assumed his duties as pastor of the Third Church, Sioux City, Iowa.

At The Founders Day Exercises of Lafayette College on the twenty-second of October Orion C. Hopper received the honorary degree of Doctor of Divinity.

[1925]

John McMillan Minich has been called to the Community Church, Clewiston, Fla.

Charles N. Sharpe has been installed pastor of the First Church, Cookeville, Tenn.

[1926]

Sargeant Bush has been called to the church at Englishtown, N.J.

The Pittsgrove Church of Daretown, N.J., has called Mervyn Wilson Remaly.

R. A. N. Wilson, Jr., has been installed pastor of the Faith Church, Detroit, Mich.

The Deerfield Street Church of Deerfield, N.J., has called Charles F. VanHorn.

[1927]

Eugen Zeleny is Director of the Deaconess Work of the Evangelical Church of Bohemian Brethren. His address is Italska 25, Prague XII, Czechoslovakia.

[1928]

Lefferts A. Loetscher has accepted the appointment as Editor-in-Chief in the program to bring the New Schaff-Herzog Encyclopedia of Religious Knowledge up to date.

[1930]

The First Church, Milford, Del., has called Kenneth M. Kepler.

Russell W. Shepherd has been installed

pastor of the First and Harlem Springs Churches, Carrollton, Ohio.

Merlin F. Usner has been called to the First Church, Louisville, Miss.

[1931]

Henry E. Hale has begun his work as pastor of the Mary Martin Memorial Church (U.S.), Wise County, Virginia. His address is Route 1, Coeburn, Va.

The First Church, Hammond, Ind., has called Harold W. Turpin.

[1933]

Archie R. Couch is Area Secretary for the National Council of Presbyterian Men with his office at 228 McAllister Street, San Francisco, California.

The church at Pine Grove, Pa., has called J. Clyde Foose.

Harold D. Hayward has been installed pastor of the Providence Church (U.S.), Matthews, N.C.

Stephen M. Reynolds has been called to be Professor of History at Gordon College of Theology and Missions, Boston. His address is 8 Hamilton Street, Salem, Mass.

[1934]

James Aiken, Jr., is Associate Field Representative for the Synod of Texas. His address is Box 901, Denton, Texas.

Charles W. Bates is now pastor of the Greenfield Church, Berkeley, Mich.

On September 22nd Thomas Glenn Cannen was installed pastor of the First Church, Cohoes, N.Y.

Sylvan S. Poet has been called to the Calvary Church of Pine River, Bayfield, Colo.

[1935]

Paul B. Abbott, Jr., is Pastor of the Grace Bible Presbyterian Church, Barrington, N.J.

Roland D. Driscoll is Director of the Westminster Foundation of the Presbytery of Chicago. His address is 852 Chalmers Place, Chicago 14, Ill.

Allan M. Frew has been elected Moderator of the Presbytery of Philadelphia.

John W. Pressly has been installed pastor of the First Church, Great Falls, Mont.

[1936]

At the Convocation of Waynesburg College on September 23rd David R. Bluhm received the honorary degree of Doctor of Divinity.

Herbert H. Hunsberger has been called to Pilgrim Church, Trenton, N.J.

The church at Mechanicsburg, Pa., has called Duncan K. MacPherson.

F. Richard Williams has been appointed Director of the Department of Social Relations, Diocese of Washington, with his office at 1702 Rhode Island Ave., N.W., Washington, D.C.

The church at Middletown, Ohio, has called Russell W. Galloway.

John M. Gordon has accepted a call to be assistant pastor of the First Church, Lancaster, Pa.

Frederick R. Hellegers has accepted the appointment as college chaplain and teacher at Washington and Jefferson College, Washington, Pa.

[1937]

Adam W. Craig is Assistant Head Master of the Anna Head School for Girls, at Berkeley, Calif.

At the Baccalaureate Service which opened the Centennial Year celebrations of Waynesburg College on June the 10th, the honorary degree of Doctor of Divinity was conferred upon Harry William Pedicord. He received the degree of Doctor of Philosophy from the University of Pennsylvania at its Commencement on June 15th.

The church at Shawnee, Okla., has called L. LaVerne Ross.

[1938]

Lauren E. Brubaker, Jr., has accepted the appointment of Chaplain and head of the Department of Bible and Religion at the University of South Carolina, with the rank of Associate Professor.

The Buswick Church, Brooklyn, N.Y., has called Pancras C. Curt.

Melvin H. Dillin has accepted a call from the First Church, Cape May, N.J.

The Ellsworth and Concord Churches, Salem, Ohio, have called Earl L. Fritz.

In October Theodore F. Kennedy and the congregation of the Hampden Church, Baltimore, Md., celebrated the Seventy-fifth Anniversary of the founding of the church.

At its Commencement in June Beaver College conferred the honorary degree of Doctor of Divinity upon Bryant M. Kirkland. The General Assembly elected Dr. Kirkland a member of the Board of Foreign Missions.

Warren W. Warman has been called to the church at Avenel, N.J.

[1939]

The First Church, Johnson City, N.Y., has called James C. Leeper, Jr.

John R. McClain has been called to the Delaware City and Port Penn churches in Delaware.

Elwyn E. Tilden has been appointed head of the Department of Bible at Lafayette College, Easton, Pa.

[1940]

Kenneth E. Nelson is Executive Secretary, Department of Christian Social Relations, Diocese of California, San Francisco, California.

[1941]

William G. Borst has been installed pastor of the Westminster Church, Ottumwa, Iowa.

Clifford E. Chaffee has been loaned by the Board of Foreign Missions to Whitworth College, Spokane, Wash., for the year to be acting head of the Bible Department.

Eugene E. Cunningham received the Honorary degree of Doctor of Divinity at the Convocation at Waynesburg College on September 23rd.

The First Reformed Church, Los Angeles, Calif., has called James Daane.

Joseph E. Grottenthaler has been called to the Great Bend Church at Hallstead, Pa.

Mark Lowell Koehler has accepted a call to the First Church, Yakima, Wash.

Meredith J. Sprunger has been appointed head of the Psychology Department of Elmhurst College, Elmhurst, Ill.

The First Church, Steelton, Pa., has called Charles T. Theal.

Herbert C. Tweedie has accepted a call to the church at Placentia, Calif.

[1942]

On November the 9th Frederick J. Allsup was installed pastor of the First Church, Allentown, N.J.

William L. Everhart has been called to the church at Jeffersonville, Pa.

The church (U.S.) at Evergreen, Ala., has called James H. Gailey, Jr.

Chester A. Galloway has been called to the church at Matawan, N.J.

Carroll College, Waukesha, Wis., has elected John Frederick Jansen Associate Professor of Bible and Dean of Men.

Robert L. Lucero who is Pastor-Director of the Good Shepherd Church and Azusa House of Neighborly Service, Azusa, Calif., has received the degree of Master of Arts in Church Social Work from the Presbyterian College of Christian Education, Chicago.

Andrew E. Murray has been called to the Faculty of Lincoln University, Pennsylvania, to teach Church History.

Hanover College, Hanover, Ind., has elected Herbert F. Thomson, Jr., professor of Philosophy.

Bruce G. Tucker has been installed pastor of the Pierce Avenue Church, Niagara Falls, N.Y.

[1943]

John R. Bodo is serving the church at Lambertville, N.J., during the absence of the pastor, Joseph McCabe, who is a student at the University of Edinburgh.

Edward A. Dowey, Jr., who has been studying at Zurich has returned and is an instructor of Religion at Lafayette College, Easton, Pa.

The First Christian Reformed Church, Grand Haven, Mich., has called John H. Kromminga.

George F. Mace has been appointed Chairman of the Committee on Leadership Training of Columbus Presbytery.

Joseph E. McCabe is studying at New College, Edinburgh, during the present year.

In June Phillip P. Moulton received the degree of Ph.D. from Yale University. He has accepted the position as Director of the Chapel House at the University of Chicago.

Theoderic E. Roberts has been installed pastor of the Community Church, Lakeside, Calif.

The First Church, Barrington, N.J., has called William Albert Smith.

[1944]

C. Sheldon Hastings has accepted a call to the church at Perryville, Ohio.

J. Louis Hutton has been called to the Dunton Church of Richmond Hill, South Ozone Park, L.I., N.Y.

At the Convocation of Waynesburg College on September 23rd the honorary degree of Doctor of Divinity was conferred upon Donald Ruth.

Elwyn A. Smith has been appointed Dean of the Dubuque Theological Seminary and will begin his work there at the beginning of the second term.

[1945]

James R. Blackwood and Miss Louise Josephine Ritter were married on June the thirtieth at Saint Charles, Mo.

The church at Kenneth Square, Pa., has called Herbert P. Landes.

Leonard Osbrink is assistant pastor in the Lindwood Boulevard Church, Kansas City, Mo.

The East Genesee Church, Syracuse, N.Y., has called Herbert S. Schroeder.

David Sholin is pastor of the Mountain View Church, Tucson, Arizona.

Frederick B. Speakman has been installed pastor of the Third Church, Pittsburgh, Pa.

During his year of furlough, G. Lee Stewart is living at Murray Hill, N.J.

Jack W. Ware is assistant pastor in the church at Leonia, N.J.

The First Church of Watertown, N.Y., has called David B. Watermulder.

In July J. Christy Wilson, Jr., received the degree of Doctor of Philosophy from Edinburgh University.

[1946]

Manfred L. Geisler has been installed Pastor of the First Church, Englewood, Colo.

On September 25th Leslie M. Gonnsen was installed pastor of the First Church, Trenton, Mich.

William S. James is stated supply of the Eastchester Church. His address is 62 Manchester Road, Tuckahoe, N.Y.

Glen M. Johnson is studying at the Yale Language School in preparation for evangelistic work in Japan under the Foreign Board. His address is 139 West Sheppard Ave., Hamden, Conn.

Albert B. Newport sailed on September the 17th for Thailand where he will serve under the Foreign Board.

[1947]

Eldridge P. Aikens has been called to St. Paul's Church, Merigomish, N.S.

Clyde Harold DuBois has been installed pastor of the Frankford Church, Philadelphia, Pa.

Richard W. Irwin is engaged in radio program planning and production under the Confederacao Evangelica do Brasil at Sao Paulo.

[1948]

The church at Stewartsville, N.J., has called Frederick C. Bischoff.

Ernest T. Campbell has accepted a call to the First Church, Stroudsburg, Pa.

Robert Keith Kelley and Miss Delores June Greco were married the fifth of November in Trenton, N.J.

James D. Ormiston and Miss Eleanor Ruth Miller were married on the fifteenth of June at Tantallon, Saskatchewan, Canada.

Richard F. Taylor is pastor of the church (U.S.) at Sharps, Va.

[1949]

Harold E. Davenport sailed in December for his appointment in Mesopotamia.

Theodore A. Hartig has begun his work as pastor of St. Paul's Lutheran Church, Vancouver, Wash.

David M. Mann has been installed pastor of the Bethany Church, Spokane, Wash.

Richard S. Williams is assistant pastor in the First Church, Lockport, N.Y.

Stanton R. Wilson and Miss Marion Agnes Stout were married on July the twenty-sixth.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

TRUSTEE MEMORIAL MINUTES

FRANK BRECKENRIDGE BELL

Frank Breckenridge Bell, for the past three years a member of the Board of Trustees of this Seminary, entered into the joy that remaineth to the people of God on May 6, 1949.

Mr. Bell was born in Mercer, Pennsylvania, on September 24, 1876. At the age of seventeen he became a student in Grove City College, but after one year he entered Lehigh University, from which he graduated with the degree of Mechanical Engineer in 1897. At an early age he attained eminence in his profession. His inventions in the field of manufacture of railroad rolling stock were so noteworthy that he was called on to design plants for erection not only in this country but in England, Russia, India, Australia and Japan. In 1916 he organized the Edgewater Steel Company. He remained the President of this company for twenty-six years, when he was succeeded in the presidency by his son, Davitt Stranahan Bell. He himself continued as Chairman of the Board of the company until his death.

It is probable that no other man in the United States has ever served so long as a dollar-a-year man as did Frank B. Bell. Shortly after the First World War, on the organization of the Pittsburgh Ordnance District of the Army, he became its Assistant District Chief, and from 1930 until the present year he was Chief of the District except for a year during the last World War, when he was Deputy Chief of the Ordnance Branch of the War Production Board in Washington. For his services during World War II he was awarded the Presidential Award of Merit and the Frank A. Scott Gold Medal for Distinguished Ordnance Service.

In 1944 Lehigh University conferred on him the well-earned degree of Doctor of Engineering. It is typical of the man that when another college desired to confer an honorary degree which he thought he had not earned, he declined to accept it.

Mr. Bell for many years served his alma mater successively as an alumni trustee and as a corporate trustee, and during the latest vacancy in the presidency of that institution was one of the three members of the Executive Committee which carried on its affairs until the installation of the present President.

In charitable and civic activities in Pittsburgh few men of his generation could equal him and none surpassed him. He served for many years, until his death, as a director of the Maurice and Laura Falk Foundation of Pittsburgh, Chairman of the Advisory Board of the Protestant Home for Incurables (of which his wife is now the devoted Chairman of the Board of Managers), and President of the St. Barnabas Free Home. His activity in banking circles was great and useful, and for twenty-one years preceding his death he was a director of the Fidelity Trust Company, one of the principal financial institutions of the city. A few years ago he was the President of the Duquesne Club, the leading business men's club of Western Pennsylvania. During the depression he was Chairman of the Allegheny County Emergency Relief.

We would record here our gratitude for his services to the Presbyterian Church. He was undoubtedly the lead-

ing layman of the great Presbytery of Pittsburgh. For more than twenty-one years prior to his death he was an elder in the Shadyside Presbyterian Church. On the occasion of the resignation of Dr. Hugh Thomson Kerr as its pastor he performed with great success the duties of chairman of the committee of the congregation on the call of a pastor. For years he served faithfully as a member of the General Council of the Presbyterian Church in the U.S.A. As a trustee of the Presbyterian Hospital of Pittsburgh and a member of its Building Committee, he was one of the principal factors in the raising of the funds and the erection of the buildings for the Medical Center of the University of Pittsburgh, of which the Presbyterian Hospital is the central unit. He served on the national committee for the Restoration Fund and was co-chairman with Dr. Stuart Nye Hutchison for that fund in Western Pennsylvania. For many years he served as a Trustee of the Western Theological Seminary, and for several years immediately preceding his death was one of the few men to serve on the boards of more than one of the seminaries of the Church.

Surely it is unnecessary, after recounting the positions which Mr. Bell held, to say that he was a man of the soundest judgment and the greatest devotion to good works. There are few indeed who could match his versatility. Perhaps the most outstanding thing about his manifold labors was his great joy in the performance of them. He was, moreover, a humble, kindly and generous follower of his Lord and Master. With an infinite capacity for taking pains, he went about doing good.

No one could have been more blessed than he in his family relationships. He is survived by his noble wife, Mary Ewing Stranahan Bell, also a native of Mercer, whom he married on June 16, 1904, a woman full of good works and almsdeeds; by a sister, two sons, a daughter, and eleven grandchildren. All are members of fine Christian households and his children are among the most honored citizens of their respective communities.

In his family, in his community, in the nation, and in the Kingdom of Jesus Christ the echoes of Frank B. Bell will roll from soul to soul; and with the ear of faith we can hear also the echoes of the trumpets which sounded for him on the other side.

GEERHARDUS VOS, PH.D., D.D.

The Trustees of Princeton Theological Seminary would record the sense of their sorrow in the death of the Reverend Geerhardus Vos, Doctor of Philosophy and Doctor of Divinity. For 39 years he was Professor of Biblical Theology in Princeton Theological Seminary, and for 17 more years, Professor Emeritus. Dr. Vos was born in Heerenveen, The Netherlands, March 14, 1862. He was graduated from the Gymnasium in Amsterdam, Holland in 1881. That same year he came to the United States. He began his studies for the Gospel Ministry at the Theological School of the Holland Christian Reformed Church at Grand Rapids, Michigan. He continued his studies in Princeton Theological Seminary from 1883 to 1885. In his Senior year he won the Hebrew Fellowship. From 1885 to 1888 he studied at the Universities of Berlin and Strassburg, receiving his Ph.D. Degree from the latter institution. Returning to the United States, he served as Professor of Theology for

five years in the Theological School of the Holland Christian Reformed Church. In 1893 Lafayette College conferred upon him the honorary degree of Doctor of Divinity. The same year he accepted a call to the Chair of Biblical Theology in Princeton Theological Seminary. He was ordained to the Presbyterian Ministry in 1894, and on September 7th of the same year he married Miss Catherine Frances Smith, who died in 1937. On retirement he made his home at Santa Ana in Southern California and later in Grand Rapids, Michigan, where he died after a brief illness Saturday morning, August 13, 1949.

He is survived by four children, Johannes G. Vos, a former Missionary of the Reformed Presbyterian Church of North America in Manchuria, and now a Pastor at Clay Center, Kansas; Marianne, wife of Dr. William T. Radius, Professor of Classical Language in Calvin College, Grand Rapids; Bernhardus H. Vos and Geerhardus Vos of Harrisburg, Pennsylvania, and several grandchildren. Dr. Vos was buried in the family plot at Roaring Branch, Pennsylvania, his summer home for many years. Among his publications are: "The Mosaic Origin of the Pentateuchal Codes"—1886, "The Teaching of Jesus Concerning the Kingdom of God and the Church"—1903, "Grace and Glory"—1922, "Self Disclosure of Jesus"—1926, "The Pauline Eschatology"—1930, "Charis" (A Book of Verse)—1931, "Western Rhymes"—1933. In addition, Dr. Vos wrote various Books in Dutch, of theological character as well as Books of Verse. Also, he contributed many articles to the Presbyterian and Reformed Review, the Princeton Theological Review, and other religious magazines.

Conservative in theology, Dr. Vos was devoted to scholarly pursuits, prizing the Bible as the Word of God and the Way of Life. He dearly treasured his family circle. His dry wit was the delight of his friends. His published writings were the despair of his contemporaries. Always speaking with the decided accent of his native Holland, he gave his classroom utterances the added weight of a foreign tongue. Those who studied under his leadership will ever cherish their memory of Geerhardus Vos.

Our hearts go out in sympathy to those who knew him best, his children and grandchildren. To them we extend our love and our sympathy in their loss. With them we share the joy of his great reward, to whom the Master now has said, "Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

JOHN E. KUIZENGA, D.D.

On July 8, 1949 it pleased God to close a teaching ministry of one-half century when he called John E. Kuizenga to his reward. Born in Muskegon, Michigan, December 20, 1876 of parents of Dutch extraction, Dr. Kuizenga was brought up in the strict home life of the Reformed Church. He was graduated from Hope College in 1899 and began immediately his long, illustrious career as teacher. His first assignment was as instructor in English at Northwestern Classical Academy in Orange City, Iowa. He left here in 1903 to teach for one year at the Western Theological Seminary of the Reformed Church at Holland, Michigan. Ordained to the gospel ministry by the

Reformed Church of America in 1904, he was pastor at Graafschap, Michigan for two years. It was from this pulpit that he was called to be Professor of Bible and Philosophy in his Alma Mater. This teaching post continued until 1915 during which time he was Morris Fellow in Philosophy at the University of Michigan, receiving the Master of Arts degree in 1915, and for a period of time he attended the University of Chicago Divinity School.

In 1915 Dr. Kuizenga returned to Western Theological Seminary where he was Professor of Practical Theology from 1915 to 1928, and Professor of Systematic Theology from 1928 to 1930. In addition to these teaching responsibilities he undertook the administrative duties as President, beginning in 1924. It was in 1916 that Hope College honored him with the degree of Doctor of Divinity, and in 1924 he was president of the General Synod of the Reformed Church of America. In 1930, Princeton Theological Seminary invited Dr. Kuizenga to join its faculty and for the first decade of his association he was Stuart Professor of Apologetics and Christian Ethics and from 1940 to 1947 he was Charles Hodge Professor of Systematic Theology. In 1947 he retired and during the last two years of his life again taught at Hope College.

In addition to the usual responsibility confronting any teacher, Dr. Kuizenga, because of his subjects, was charged with aiding young men in getting a clear understanding of the reasonableness of faith. Those who were privileged to sit under him were sensitive to his keen, analytical examination of truth and error; his appraisal of the strength of an erroneous position and the logical nature of the evangelical position of faith and practice. His dogmatism was punctuated with warmth of spirit and the analysis of truth and error flowed with a genial sense of humor. Principle arose above personalities; and ethics above expediency; in his dealing with fellowmen. He listened freely to every student's problem, was a source of encouragement to the wrestler with doubt; and a counselor in a wide field of activities, so it was natural that he was a most welcome visitor in the clubs and rooms of the students in all his school work.

One of the best gifts of Spirit listed by the Apostle is that of teaching. To possess knowledge is good; to be able to impart it to others is better. To have friends is good; to hold them is better. In each of these complementary fields John E. Kuizenga was most gifted. His was a life of fidelity to truth; and friendliness to his fellowman.

Dr. Kuizenga was married to Anna J. Mulder on August 7, 1901. She died suddenly in the Summer of 1939. Their daughter, Mrs. William Thomson, and two grandchildren survive him. On March 1, 1944, he was married to Miss Elsie C. Foster who with their daughter Donna Elsie, age two, also survive him.

The Board wishes to extend its heartfelt sympathy to the surviving members of Dr. Kuizenga's family and directs that a copy of this Memorial Minute be sent to them.

FACULTY MEMORIAL MINUTES

GERHARDUS VOS, PH.D., D.D.

Geerhardus Vos was born in Heerenveen in the Netherlands on March 14, 1862, the descendant of French Huguenots named Vossé, who had fled from France after the Revocation of the Edict of Nantes. His parents were born in Graafschap, Germany. He graduated with honors from the Gymnasium at Amsterdam in 1881, and, in the same year, came to the United States, his father having accepted a call to a Christian Reformed pastorate in Grand Rapids, Michigan. The next two years he studied at the Theological School of the Christian Reformed Church in Grand Rapids, for the second of these years also serving there as student-instructor.

Continuing his studies at Princeton Theological Seminary during the next two years, 1883-1885, he there won the Hebrew Fellowship by a thesis which was published with a commendatory introduction by his professor, Dr. William Henry Green, under the title, *The Mosaic Origin of the Pentateuchal Codes*. The theme was timely, for the interest of American Presbyterians in Old Testament criticism had recently been aroused by the Robertson Smith case in Scotland and by a series of articles in the Presbyterian Review discussing Old Testament Criticism.

Leaving Princeton, Mr. Vos spent a year at the University of Berlin, and two years at the University of Strassburg, receiving from the latter institution in 1888 the degree of Doctor of Philosophy. In the same year Dr. Vos became Professor of Systematic and Exegetic Theology in the Theological Seminary of the Reformed Church at Grand Rapids, where he served from 1888 to 1893. His lectures here in the Dutch language were later published in three volumes.

In 1893 Dr. Vos accepted a call to the newly established chair of Biblical Theology at Princeton Theological Seminary. The same year Lafayette College honored him with the degree of Doctor of Divinity. In 1894 he married Miss Catherine Frances Smith. He continued in the professorship at Princeton Seminary until 1932, when he became professor emeritus.

The first seven years after his retirement Dr. Vos lived in Santa Ana, and the remaining years with his daughter Marianne, wife of Dr. William T. Radius, professor at Calvin College. Dr. Vos died on August 13, 1949. Interment was at Roaring Branch, Pennsylvania, where he summered many years, and where Mrs. Vos is buried. Dr. Vos is survived by his daughter, Mrs. Radius; by three sons: Johannes Geerhardus, Bernardus, and Geerhardus, Jr.; and by two sisters. The late Dr. Bert Vos, his brother, was professor of German at Johns Hopkins University and at the University of Indiana.

Dr. Vos's principal writings were his inaugural at Princeton Seminary, entitled *The Idea of Biblical Theology as a Science and as a Theological Discipline; The Teaching of Jesus Concerning the Kingdom of God and the Church; Grace and Glory, Sermons Preached in the Chapel of Princeton Theological Seminary; The Self-Disclosure of Jesus: The Modern Debate about the Messianic Consciousness; The Pauline Eschatology*; and syllabi of lectures in Biblical Theology. He

also published a number of articles and six collections of verse, four of these in the Dutch language.

Dr. Vos did not favor Presbyterian attempts to revise the Westminster Confession of Faith. During the first such effort, while he was still professor in Grand Rapids, he translated an article by Dr. Abraham Kuyper counseling against revision. Later, when Presbyterians were making their second and successful attempt at revision, Dr. Vos devoted his address at the opening of Seminary to a discussion of "The Scriptural Doctrine of the Love of God," in which he warned that a too exclusive and indiscriminating emphasis on God's love would lead to a distortion of Christian truth as a whole and to a failure to appreciate properly God's special love for the redeemed.

In his special field of Biblical Theology, Dr. Vos emphasized process and progress within the Bible—but it was a process which had objective, and not merely subjective, religious validity. The Bible for him was not primarily a story of human progress and discovery in religion. For him God was the active agent who revealed Himself in Biblical events and in the Biblical interpretation of these events. Dr. Vos emphasized God's redeeming acts as themselves constituting the core of revelation.

Piety was woven into the very warp and woof of his theology. While he defined theology as knowledge concerning God, he emphasized the fact that theological knowledge is unique in that God, the object of the knowledge, is the one who takes the initiative in making such knowledge possible. Theological knowledge, he insisted, must begin not with producing but with appropriating. And the knowledge which God gives of Himself, said Dr. Vos, is never given primarily for intellectual purposes, but in order that this knowledge may enter into man's life in practical experience and application.

The piety which had solid foundations in his thought found visible expression in his personal and family life. Guests in the home were invariably guests at family prayers, as Mrs. Vos read the Scriptures with vivid running comments for the children, and Dr. Vos led in the prayer. In matters of theological and religious principle Dr. Vos was unyielding in conviction, but charitable in spirit. He had, both in the home and in the classroom, a refreshing, at times almost an irrepressible, sense of humor which was often whimsical and always kindly. He was a great walker, commonly in the company of a colleague, and his fine intellectual features, slightly stooped figure, white hair, and quiet dignity were a familiar sight to his fellow townsmen. He was a gifted linguist and his reading, whether for work or recreation, was amazingly wide and enriched the most casual conversation. He loved poetry and painting, and was versed in the history and criticism of both. His mind was possessed of an admirable philosophic power which enabled him to see even small things in their larger relationships. He was one of the most learned and one of the most devout in Princeton Seminary's long line of teachers.

He died and has entered into fulness of life in that faith which he himself once set forth in the following lines:

> Our Easter should have flowers
> From fields where nothing dies,
> Transplanted from the life-streams
> Of God's new paradise.

Thou sayest: this were a wonder
Such as no memory knows;
Was it a lesser wonder
That Christ from Hades rose?

JOHN E. KUIZENGA, D.D.

John E. Kuizenga was born at Holland, Michigan, on December 20, 1876. In 1899 he was graduated from Hope College with highest honors. For three years he served as teacher of English at Northwestern Classical Academy in Orange City, Iowa. In 1904 he was graduated from Western Seminary of the Reformed Church in America. During 1914-15 he served as Morris Fellow in Philosophy at the University of Michigan, from which he received the Master's degree. He also did graduate work at the School of Theology in the University of Chicago. In 1916 he received from Hope College the honorary degree, Doctor of Divinity.

Early in his ministry Mr. Kuizenga served for three years as pastor of the "Dutch Reformed Church" at Graafschap, Michigan. Then he became Professor of Bible and Philosophy in Hope College (1906-15), and later Professor of Practical Theology in Western Seminary (1915-28). In 1924 he also began to serve as President of the Seminary. During 1928-30 he acted both as President and as Professor of Systematic Theology. To this teaching he brought rich and varied experiences that enabled him to deal with Theology as the queen of the sciences. In both study and classroom he sent out a decree that all the world of thought and life be taxed, so that the queen might appear in garments wrought of gold.

Meanwhile Dr. Kuizenga had become known throughout the Middle West as a special speaker at college commencements and other academic occasions. According to his former students in Michigan, he stood second to none as a platform master of assemblies, and he excelled most of all as a teacher. Whatever the subject in hand, he brought to it a mastery of the literature, both at home and abroad, a gift of clarity, a spirit of enthusiasm, and a sense of humor, with ability to make the student feel that he had received an introduction to the most important truth on earth.

Some of us who visited his classroom at Holland came away feeling that we had never sat under more expert and skillful teaching. We understood why this professor was sought by other theological seminaries, and why he accepted the invitation from Princeton. In 1930 he became our Stuart Professor of Apologetics, and in 1940 our Charles Hodge Professor of Systematic Theology. For years Dr. Kuizenga also served as head of two faculty committees all-important in the work of reconstructing the curriculum and the teaching methods of the Seminary. As Chairman of the Curriculum Committee he helped to formulate and put in effect certain measures that tended to bring the Seminary more nearly in line with the best educational practices of our day. As Chairman of the Graduate Study Committee he led in the formative stages of the present expanding work for the Doctor's degree in Theology.

Our former colleague came to the Seminary at a critical stage in her history. He found that many of her former admirers and supporters had begun to look on her with suspicion. By hearty acceptance of her doctrinal position, as it appears in the Plan of the Seminary, and in the Formula of

Subscription; by personal soundness in the faith; by skill in presenting the truths of Calvinism; and by ability to set forth Christian doctrine in thought-forms of our day—Professor Kuizenga helped largely in allaying fears about the Theological Seminary.

Today all over our country, and beyond the seven seas, hosts of his former students rise up to call this man blessed. Soon after he came to the Seminary more than one able university graduate enrolled here to find the truth about God in Christ. Largely in Dr. Kuizenga's classes, and in the study at his home, those young seekers after God found what their hearts desired. With countless others they report that they could always tell exactly what he believed, and why. From him they gained a new intellectual respect for the faith of the Presbyterian fathers. Better still, many students found in the Old Reformed faith new light and power, both for their own hearts and for their pulpit ministry. In an era when other interests often tended to overshadow the work of study and classroom, this man excelled most of all as a teacher. In that holy calling he directed attention chiefly to his subject, and not to himself.

In May, 1947, Dr. Kuizenga retired from the Seminary and moved back to Holland, Michigan. In that one community he spent almost half of his life, or more than one third of a century. As a professor emeritus he continued to abound in manifold labors. For one academic year he served as Professor of Theology at Dubuque Seminary, and he was invited to continue that work. The next year he taught in Hope College and elsewhere. During the present school year he had expected to teach both in Western Seminary and in Hope College. But on July 8, 1949, almost without warning, he heard the sound of the trumpet from the other side of the river.

As members of the Faculty we hereby record our gratitude for Dr. Kuizenga's services to the Seminary and to the Kingdom. We give thanks for his devotion to the truth, for his ideals of scholarship, for his concern about the students, and for his loyalty to the Christ of the Cross. We pledge ourselves anew to the work that our colleague kept close to his heart, to the ideals that he cherished for the Seminary as a training school of future leaders in the Church, and to the cause of the Kingdom that enlisted his labors up to the end of a fruitful life.

To the members of the family circle we extend our sympathy and esteem. We pray for God's richest blessing on all their recollections of the loved one who has fallen asleep, and on all their plans for days to come. In the name of our Lord we bid them recall these words from the olden time:

"They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

BOOK REVIEWS

Pastoral Leadership, by Andrew W. Blackwood. Abingdon-Cokesbury, New York-Nashville, 1949. Pp. 272. $3.00

Dr. Blackwood is the author of this very fine text on the practical side of a minister's life and work. His experience as a pastor and teacher have prepared him to write this book. His awareness of the problems of the pastorate have been increased through friendly counseling, and it is this awareness that is probably the real reason for his writing the book. So many times this phase of a minister's work is never referred to in books on pastoral theology. Dr. Blackwood has written a number of helpful books about the minister as a preacher, about the conduct of worship, and about the minister as a pastor.

The Church should give three cheers for such books as these. It takes humility for a professor to write about such practical matters. In spite of the fact that Paul's letters end with such concerns, most of our writing is far removed from these matters. This is one of the differences between theological writing and that which I see medical doctors doing. One wonders if the reason why the medical profession has gone so far ahead of us parsons is not just here. They have been concerned to seek and to solve actual human problems, and so often we have been suspended half way between heaven and earth (neither cloudy nor dusty, just irrelevant).

The executive side of a minister's work is one of the four fields in which he must labor. He is called upon to preach, to conduct worship, to cure souls and, in addition, he has to lead a flock in the work of the Kingdom. (To illustrate: In the Fourth Presbyterian Church of Chicago there are over five hundred tasks to be done each week by volunteer workers.) I hope that the appearance of this book means that the seminaries are teaching in this practical field. So many of us are defeated in this area because we were not trained as young men. Christ's cause has suffered as a result.

This book will help in problems of church building, the boards (fewer splinters in your fingers), the choir (am sorry for the reference to the war department), the ushers, records, and a hundred other matters. How I would have treasured this book when I began my ministry!

The book has a beautiful jacket and an attractive binding. It is printed in a way which will make reading a delight. Its listing of reference books for added reading is alone worth its price. Its additional indexing of persons is original and helpful.

I do not like the way a minister's wife is brought into the picture at times as a sort of semi-official, but perhaps this is realism which should be faced.

Buy this book!

HARRISON RAY ANDERSON

Makers of Modern Thought, by Gwilym O. Griffith. London and Redhill: Lutterworth Press, 1948. Pp. 215. 5 shillings.

We have here a "refresher course" in modern philosophy, and one served up in appetizing style! The author, we understand, is a Congregational minister whose church was bombed and destroyed in the war. He is now in the philosophical department of the University of London. The book was avowedly written "for lay readers" who wish to know more of the general trends of modern thought, but may be highly recommended for the minister who has the same urge and desire. The minister, indeed, must know something of modern thought if he is to speak intelligently to the modern man; and the best way to obtain this knowledge is by the historical method followed by the author as he treats successively the Medieval background, Francis Bacon, Descartes, Spinoza, Kant, Rousseau, Comte, Marx, T. H. Huxley, and Freud.

The use of biographical material and of picturesque incidents not usually found in histories of philosophy makes the story more vivid and fascinating. The story is really a romance—or a tragedy—as its plot unfolds. There is first the promise of limitless progress and of a bright Utopia in Francis Bacon. Then we reach a culminating point in Comte's worship of Humanity, and finally there is a rapid descent to inferno in Freud's contemptuous unmasking of human nature. The preacher behind the philosopher appears in the last, or review, chapter. The trends of

thought described have led to a gradual diminution or even eclipse of the great tradition of Faith. Science has yet to fulfil its promise of an earthly paradise. Instead, devastating wars bringing poverty and untold misery have mocked the glowing dreams of progress and universal peace. Science and rationalistic philosophy which glorified or deified man have led to the conclusion that human life is futile and meaningless. A lesson writ large on the face of modern history is that man by his reason and virtue cannot save himself. Perhaps after all the best friends of civilization and progress are those who are called to preach the fear of God and the love of man under the banner of the Prince of Peace. The wide knowledge and keen insight of the author give zest to his story and point to his argument.

Wm. Hallock Johnson

A Guidebook to the Bible, by Alice Parmelee. Harper and Brothers, New York, 1948. Pp. xi, 331. $3.50.

This is one of the best popular books on the Bible that has come to the reviewer's attention in recent years. The author, who is an expert in the field of religious education, has made a voluminous amount of material easily accessible to the Bible student within the scope of an average size book. Her grasp of the scholarly information she had to consult, and the interesting and readable way in which she has presented this material make this a book to be heartily recommended for minister and laity alike.

Her purpose in writing this work is "to tell how the Bible was written so that the average reader may see it, not as a forbidding and incomprehensible collection of sacred Scriptures, but as a living record of men's lives and thoughts" (p. vii). She adds that she has no new facts or theories to impart, but that she is simply trying to organize our present knowledge into a connected story, thus making Biblical scholarship available and interesting for the Bible student.

The contents of the book are divided into three parts: in the first two parts the story of the Old and New Testaments is recounted, and in the last the writer deals with the canonization and translations of the Bible, with special attention being paid to the English versions. The story of the Testaments is told in a clear and interesting manner. Facts are clearly distinguished from pure theory and fiction. The results of the best and latest scholarship are skillfully woven into the vivid description of the Biblical events. It may be pointed out, however, that the author almost always presents the most radical views on many of the problems of text and authorship as the accepted facts, whereas it should always be remembered that the solution of most of these problems is still in the realm of theory and hypothesis, and that many of the more radical views are being challenged today by a more conservative scholarship.

Naturally, in a book like this which covers such a wide field from the earliest times to the present day there are bound to be mistakes, but they are singularly few. Hammurabi, the Babylonian king and law-giver, is now to be dated c. 1700 B.C. rather than 2000 B.C. (p. 11). The statement that the Hebrews derived their alphabet from the Canaanite-Phoenician alphabet in which "the clay tablets of Ras Shamra were written" is of course erroneous (p. 14). The Ras Shamra tablets were written in an alphabetic script derived from cuneiform symbols, and had no connection in form with the Canaanite-Phoenician alphabet, which is now to be connected with the Serabit inscriptions. These inscriptions are now dated c. 1500 B.C., and not 1800 B.C. (p. 14). The statement on p. 15 that "everyone who could read at all surely knew that YHWH was to be pronounced as Yahweh" is a bit presumptuous, to say the least, since that pronunciation is a conjecture of quite recent times. Not all of the dots and strokes of the Masoretic vowel system are "placed beneath the consonants to indicate vowel sounds" (p. 151). The Greek of part of John 1: 1 is not accurately reproduced on p. 210.

These are mistakes which one who is not an expert in these technical matters can easily make, and what is surprising is that not more were made by the author in dealing with such a wide range of subjects.

For the average reader who wants to know how his Bible came into being and how it came into his hand in his own language this book is of unusual value. Not only is the message of the Bible recounted with admirable skill and spiritual insight, but also the story of its transmission down through

the centuries is dramatically told for all who would hear.

CHARLES T. FRITSCH

History of New Testament Times with an Introduction to the Apocrypha, by Robert H. Pfeiffer. Harper & Brothers, New York, 1949. Pp. 561. $4.00.

In 1941 Professor Pfeiffer of Harvard University and the Boston University School of Theology published his *Introduction to the Old Testament* which was immediately acclaimed as the standard critical work on Old Testament Introduction for many years to come in the English language. The popularity of this encyclopaedic and scholarly work during the last eight years has more than fulfilled this original optimistic prediction. The book under present review is the sequel or companion volume to his earlier work, and constitutes not only the intensive creative work of Dr. Pfeiffer's last eight years, but also the accumulated results of twenty-five years of research in the Intertestamental Period.

Actually the book is two books bound in one volume. The last part deals with an introduction to the separate apocryphal books in the thorough style followed in his earlier O. T. Introduction. Without a doubt this is the most thorough and most scholarly work in the field in any language, at least as far as the present reviewer is aware. Up to the present the student of the apocryphal books had to make use of the introductions to the translations in the two volume *Apocrypha and Pseudepigrapha of the Old Testament* edited by R. H. Charles, or the parallel work in German edited by E. Kautzsch, or of the works by Oesterley, Goodspeed, and Torrey, none of which were adequate. For the rest the apocrypha were relegated to a few pages in Old Testament Introductions in German. Now all the materials are summarized and critically appraised within the compass of one volume.

The first part of the book is an encyclopaedic summary of the history, religion, and literature of the Palestinian and Hellenistic Judaism which produced the apocryphal and pseudepigraphical literatures (more particularly the period from about 200 B.C. to 200 A.D.). This section is so compressed, and so filled with materials that it can only be used as a reference work. If one were to find fault with the work at all, it would be that it is too compact for ready reading.

It has been the unfortunate heritage of Protestantism that it has largely ignored the Apocrypha, and left their study in the hands of the Roman Catholics who consider them canonical. It is to be hoped that this work of Dr. Pfeiffer will aid in overcoming this neglect. After all, many of the New Testament doctrines find their roots in the intertestamental period rather than in the Old Testament. As such New Testament students will herald this work with delight.

It is, of course, impossible in a brief review to give any indication of the wealth of materials covered in such an encyclopaedic book as this. It may be said, however, that the author's approach to his subject is essentially that of his earlier work; here and there his radical tendencies with respect to the New Testament become apparent. On the whole, the scholarly yet readable approach of the book is what might be expected of this author.

Two minor criticisms might be raised. In a discussion of the writings and thought of the period under study some treatment of the Greek translation of the Old Testament (commonly called the Septuagint) with its theological points of view might have been expected. Secondly, the title of the book is somewhat inaccurate. The phrase "history of New Testament times" might lead the reader to expect a discussion of the early Christian church, that is, of the New Testament proper, whereas it is actually a treatment of Palestinian and Hellenistic Judaism before and during New Testament times. The title is not wholly incorrect, but it does convey the wrong impression. In spite of this,—and these criticisms are indeed minor—it must be said that the book is one of the few standard books in the field of Old Testament studies which have appeared in recent years, and it should appeal to every theologian interested in a better understanding of the intertestamental and New Testament periods.

JOHN WM. WEVERS

The Prophecy of Daniel: A Commentary, by Edward J. Young. Wm. B.

Eerdmans Publ. Co., Grand Rapids, Mich., 1949. Pp. 330. $4.50.

The point of view of Professor Young's commentary is immediately apparent already in the preface of the book. In order to "present a clear and positive exposition" the author finds it "necessary to refute two common interpretations." First of all, "the so-called 'critical' position of the date and authorship of Daniel must be answered if the true view is to be established." On the other hand, the view that "interprets the prophecies in an extremely unwarranted manner by referring the fulfillment of many of them to an alleged period of seven years which is supposed to follow the second advent of the Lord." that is, the dispensationalist interpretation, is also to be opposed. This polemic attitude of the author in defense of his position is evident throughout the book. As far as the general interpretation of Daniel as "prophecy" is concerned, it is essentially a restatement of the position held by Keil in his commentary, although he admits on the other hand that the book is an apocalyptic writing (p. 22). His adherence to the "traditional" interpretation at times results in statements which are highly dubious. E.g., to say that the Hebrew of Daniel bears similarities to that of Ezekiel, "the other great prophet of the Exile" (p. 22), is certainly misleading, as any beginner who has tried to read the corrupt text and language of Daniel, chs. 8-12 knows. Neither is the reasoning concerning the age of the Aramaic of the book particularly convincing (p. 23).

Philologically Dr. Young has usually followed the excellent work of the late Professor J. A. Montgomery in his commentary on Daniel in *The International Critical Commentary* series. The real purpose of the book is, however, not philological, but consists in defending the old traditional interpretation of the book of Daniel against that usually held by scholars today. Unfortunately the tone of the book often belies the author's expressed belief that some who adhere to the critical approach to the book have been "men of true Christian faith." On the whole the author has undertaken to oppose the exegetical work of most of the Protestant scholarship of the past century, and to anyone interested in an able restatement of the traditional position the book will be of some value.

In passing this reviewer found it strange that the author's bibliography should make mention only of an antequated Aramaic lexicon of Buxtorf published in 1539, but fail to refer to the excellent modern lexical works of Lewy, Brockelmann, Jastrow, Payne Smith, and Dalman.

JOHN WM. WEVERS

The Glory of God in the Christian Calling, A Study of the Ephesian Epistle, by William Owen Carver. Nashville, Tenn.: Broadman Press, 1949. Pp. ix + 239. $3.75.

In this volume Dr. Carver presents the mature results of a half-century of study and teaching. He considers the Epistle to the Ephesians to be the supreme Christian document, the most incisive and creative, the most comprehensive and the most complete of all the New Testament writings. His primary interest in the document is expository and theological. He assumes the Pauline authorship. He subordinates discussion of historical questions to practical concerns.

It is always enriching to share the benefits to be derived from association with a person who has studied and brooded long on any subject, and serious students of the New Testament will not be disappointed in Dr. Carver's comprehensive exposition. Here the reader finds a new English translation of the epistle on pages opposite to the King James Version. He also finds an illuminating paraphrase in which the thought context and emotional tone of the epistle are carefully reconstructed. One hundred pages of text are devoted to interpretation, in which detailed exegetical treatment is given, part by part, to the whole letter. A comprehensive analytical outline gathers the progress of thought in the epistle into headings and sub-heads. Four introductory essays precede the expository section of the book. Here Dr. Carver treats such matters as the most characteristic features of the epistle, its subject, and its major emphases. In one essay he considers the Church as continuing the incarnation of the Christ. He then goes on in the following essay to apply this concept to the present day ecumenical movement among the evangelical churches.

In this essay, Dr. Carver, speaking with

deep concern as a Christian statesman, seeks to apply Paul's teaching about the Church to our modern setting. He draws a sharp distinction between the Church and the churches. He finds that the New Testament universal Church is not an institution, as the present day churches are. "The Church" he declares, "becomes visible and organized in local communities. These concrete units are dependent on their spiritual origin and the continued supply of the Spirit. They are not artificially kept in existence by a materialized central institution. They must have life in order to live." (p. 75). These thought-provoking pages may well be pondered, for they bid Christian leaders today to recapture Paul's enkindling and dynamic concept of the Church, to seek renewal of life for the churches in its light, and by its power to chart their mission to the modern world.

HOWARD TILLMAN KUIST

The Romance of New Testament Scholarship, by Wilbert Francis Howard. Epworth Press, London, 1949. Pp. 164. 7s.6d.

Dr. Howard, Professor of New Testament at the (Methodist) Handsworth College in Birmingham, England, is best known for his works on the Fourth Gospel, and as the continuator of Dr. Moulton's Grammar of the New Testament Greek. The present book is in a somewhat lighter vein than his previous works. It combines the Drew Lectures in Biography, given in 1947, with an excellent memorial article on William M. Ramsay, published the same year in *Religion in Life*. The first five lectures deal with scholars who in the course of the ages have made their contribution to New Testament scholarship. Beginning with Marcion and Origen, Eusebius and Jerome, Dr. Howard completely dismisses the Biblical scholarship of the Middle Ages and the early centuries of the modern era as irrelevant, which is a rather questionable view. F. C. Baur and Adolf Harnack, who in so many respects was Baur's continuator, are depicted with great love. The Cambridge triumvirate, Lightfoot, Westcott, and Hort are given extensive and, on the whole, sympathetic treatment. Tischendorf, Rendel Harris, and R. H. Charles are chosen to illustrate the search for ancient manuscripts in the Biblical field. Finally Adolf Deissmann, James Hope Moulton, and George Milligan characterize the men who discovered the significance the papyri have for the study of New Testament Greek.

The biographical sketches are highlighted by anecdotes, a number of them from the author's own experience, which bring the various personalities to life. Not seldom, in an excursus, the author will retrace the history of a whole field of New Testament study in a few sentences. However, the little book remains biographical in character. No attempt is made to give a continuous history of New Testament scholarship in the nineteenth century or to point out the conditions in the church and in general culture, which contributed to one trend of scholarship or another. The index of names and numerous passing references bear witness to the author's familiarity with the whole field. The selection, however, is done in a rather subjective way. While reflecting the author's idiosyncrasies it fails to give a comprehensive and balanced picture of the science of the New Testament in the last century. To the expert this booklet makes delightful reading, but it is to be feared that those not familiar with the history of New Testament scholarship and reading this "romance" without a previous warning will receive an entirely wrong idea both of the past developments and the problems confronting Biblical scholarship today.

OTTO A. PIPER

The Life and Epistles of St. Paul, by W. J. Conybeare and J. S. Howson. New Edition. Eerdmans, Grand Rapids, 1949. Pp. xxi, 850. $5.00.

When in 1850-1852 Messrs. Conybeare and Howson published their two-volume work on Paul, they ushered in a new period of Pauline studies. Over against the literary and theological criticism of the Germans these British scholars offered an historical basis for the study of Paul. The numerous illustrations of their work, many of them beautiful engravings, indicated the extent to which these scholars had profited from the nascent archaeological research and the progress made in the first half of the century in the study of Jewish and classical antiquities. The work, originally published in

a clumsy and expensive quarto edition, was without any further revision reprinted in different editions both in London and in this country, all in octavo. The present edition is a well done photostatic reprint of one of the "people's editions," in which the text was somewhat condensed, all quotations in foreign languages either omitted or translated into English, and the Old Testament quotations in Dr. Conybeare's new translation of the Pauline letters indicated by black letter type (the latter procedure a definite retrogression from the American editions in which the quotations were given in italic letters).

While it can be said that this book is not completely obsolete, its value is nevertheless greatly diminished by its age. Its illustrations look definitely antiquated in our days, and a full century of scholarship, which has elapsed since its publication, has raised so many new problems and has brought such a mass of new archaeological material to the light that except for the scholar, who makes a special study of Paul and the history of Pauline scholarship, this new edition will prove to be of little value at a time when David Smith's excellent work on the *Life and Letters of St. Paul* (Harper, N.Y., 1949) is available again, Wilfred L. Knox's monumental two volumes present a modern, up-to-date picture of Paul in his relationship both to the Church of Jerusalem and to the churches of the Gentiles, and important new monographs on Paul are appearing almost every month.

Otto A. Piper

St. Paul the Traveller and Roman Citizen, by W. M. Ramsay. Baker Book House, Grand Rapids, 1949. Pp. xxvii + 402. $3.50.

This volume is a photostatic reprint of a theological classic long out of print. Its reissue is definitely a venture on the part of the publisher. Wm. Ramsay was a great scholar, especially in the fields of archeology and ancient history, and as all his works, this volume gives on every page evidence of his solid learning. Furthermore, he had the gift of presenting his knowledge in a readable and even fascinating manner. As the title indicates, the purpose of the book is primarily historical. It gives the history of the Primitive Church and of Paul's missionary journeys without going deeply into the theology of Paul or of Luke's Acts. Sir William's erudition and critical abilities have kept his books alive, though more than fifty years have elapsed since the last issue of this volume in 1897. Its third edition has been frequently reprinted but never revised. Thus none of the recent comprehensive studies on Acts and St. Paul nor the new archeological contributions to our knowledge of the apostolic age and of the apostle have been taken into consideration. Sure enough, when compared with some of the recent spectacular works, as for instance K. Lake's and F. Jackson's work on "Christian Beginnings," Ramsay's book leaves one with the feeling of greater solidity and less hypothetical constructions, and thus it will keep its place on the shelves of the scholar. The minister, however, will be well advised, if buying it only to supplement other more recent works on the subject.

Otto A. Piper

St. Paul's Gospel to the Romans, by Gwilym O. Griffith. Macmillan, New York, 1949. Pp. vii + 197. $2.25.

Here is finally the commentary on Romans, which our age needs, a solid yet readable book that in a simple and accurate language brings out the relevancy of Paul's greatest letter for the present day. Dr. Griffith has clearly seen that the counterpart of learned commentaries such as Sanday and Headlam's or Lietzmann's which abound in textual, linguistic and historical references, is not the homiletical treatment, nor less the modern type of "popular" commentary, which is but a useless selection made from the erudite wisdom of the scholarly ones. The homiletical treatment is constantly in danger of leaving behind the argument of the text and engaging in subjective considerations, the "popular" type tries to propagate scholarship in a pseudo-scientific way while neglecting to make the document relevant. Dr. Griffith, after a brief historical introduction, offers the reader a comprehensive view of the letter by giving a paraphrase in modern speech English of his own translation (and definitely superior to Dr. Moffatt's, his model) inserting here and there paragraphs of his own to indicate the movements of Paul's thought. The main part of the work is devoted to an excellent dissertation of the basic ideas of the Epistle, with frequent references to other Pauline letters.

The author moves from the historical understanding of Paul's reasoning to the underlying principles, and from his notions to the facts designated thereby. Thus he is able to apply Paul's ideas to our life without modernizing Paul or archaizing ourselves. By this method both the depth of Paul's thoughts and the oneness of his argument are clearly brought out. Over against a widespread tendency to interpret Justification in an individualistic way and a purely declarative sense, the author considers Rom. 8:18-25 as the peak passage of the book, and consequently regards Justification as the human aspect of the great drama of cosmic redemption, which has been accomplished by the Passion and Resurrection of the Lord.

Dr. Griffith takes Paul seriously and points out that there is no reason why his inspired insights should be sacrificed upon the altar of Scientism and modern belief in Progress. The Epistle bears witness to the redemptive work of a living God and the moral order established by him. Religion is not man's effort to impart metaphysical significance to himself, but rather man's response to the operation of a sovereign personal God, and Justification is therefore to be understood realistically as a process, by which God makes man "right," though not morally perfect.

The book bears witness to the influence Continental theology with its insistence upon the centrality of God and the realism of the Bible is now exercising upon Biblical scholarship in Great Britain, but also to the fact that many of its positions had already been anticipated by P. T. Forsyth, whose thought has had a noticeable share in the moulding of Dr. Griffith's ideas. This comes out most clearly in the author's views on the Wrath of God and the Atonement, where however in this reviewer's opinion the elements of complete lostness and eternal damnation of the unbeliever are not sufficiently emphasized. But where are the Protestant theologians anyhow, who in our days take the New Testament seriously in that respect? This book should prove to be most helpful to the student of Romans, who is bewildered by Barth, tired of Hodge, and disappointed by C. H. Dodd's treatment. Here he will find solid digestible food for spirit and mind.

OTTO A. PIPER

Tertullian's Treatise against Praxeas; the text edited with an Introduction and Commentary by Ernest Evans. Society for Promoting Christian Knowledge. London, 1948. Pp. 342. 21 shillings.

This thorough work by the Vicar of Hellifield and Canon of Bradford shows to advantage the kind of scholarly diversion, happily not yet extinct, which the author describes "as a relaxation from the more exacting duties of my profession" (p. vii). To what extent other duties were more exacting Dr. Evans himself must be the judge, but the amount of labor over a period of thirty years which has gone into this solid and painstaking volume is far from being inconsiderable. Translating the turgid and ofttimes paradoxical Latin of Tertullian is at best a severe discipline (It was the great German classicist, Eduard Norden, who characterized Tertullian's prose as more difficult than that of any other Latin author, pagan or patristic, known to him). The chief purpose of Dr. Evans's work, however, was not to add another English translation to the list of several which were already available. It was rather to establish the Latin text on the basis of an examination of the manuscript evidence, to mull over lexical, syntactical, and theological problems with which the text swarms, and to synthesize certain of these in several meaty chapters of Introduction and in an extended commentary.

Besides being a valuable contribution to the resources of patristic scholarship, the nontechnical reader can derive much information from this book regarding such topics as the Monarchian controversy, the special conflict with Praxeas (who, it will be remembered, denied that the Trinity was *una substantia in tribus personis*), and the work of Tertullian in hammering out a theological terminology which subsequent Fathers improved upon but could not discard.

BRUCE M. METZGER

The History of the Primitive Church, by Jules Lebreton and Jacques Zeiller. The Macmillan Co., New York, 1949. Vol. 1, pp. 585; vol. 2, pp. 687. $16.50.

These volumes constitute the first two of a comprehensive series of twenty-four de-

signed to cover the whole history of the Christian Church from its beginning down to the present day. The general editors, Augustin Fliche of Montpellier and Msgr. Victor Martin of Strasbourg, have entrusted each volume in the series to one or more specialists. The two under review, which deal with the Primitive Church, are the work of the well-known scholars Père Lebreton, S.J., of the Institut Catholique in Paris and Jacques Zeiller of the Sorbonne. The original French volumes appeared in 1935 and 1938, and the English translation, prepared by Ernest C. Messenger, was first published in Great Britain in 1942 and 1944. These facts will explain why most bibliographical items in the volumes, with the exception of several introduced by the translator, date from the period prior to the second World War.

The Foreword by the general editors declares that the series as a whole was inspired by a desire expressed by Pope Leo XIII that the study of universal Church history (by Roman Catholic scholars) be "brought into line with the progress of modern critical research." It may be stated at the outset that the authors of these two volumes have made an honest effort to fulfill that desire. Projecting their work upon a large scale (the two volumes, totaling 1272 pages, traces the history of the Church from the Life of its Founder to the peace of Constantine, about A.D. 312), their entire treatment is eminently scholarly. The text is cast in the easy, flowing style characteristic of Gallic writers; the footnotes document with representative literature every important statement; and the interpretation of the data is relatively free from objectionable dogmatic bias. Considering all things, these volumes will doubtless remain for many years the standard treatment of early Church history.

It would be expecting too much, however, to ask that Roman Catholic authors who wish to have their work bear the official imprimatur should entirely submerge their special predilections and prejudices. Here and there even the casual reader will perceive the introduction of Catholic tradition. For example, the authors affirm unqualifiedly that "Those whom the Gospel calls the 'brethren of the Lord' were not children of Mary, who had decided to remain always a virgin (Luke 1:34), nor were they children of Joseph. . . . The 'brethren' were cousins" (vol. I, p. 111, note 39). Here the reference to Luke does not bear upon the question, and the clear meaning of Matt. 1:25, which implies that Mary bore additional children, is not mentioned. Again, in the lengthy discussion of the two sacraments the authors declare in a footnote (vol. I, p. 341) that "the other sacraments appear already in the apostolic period, but we cannot give them a special treatment here." Furthermore, in the interests of the external organization of the Church, the authors draw a fine distinction between the "founding" of the Church and its "beginning." Jesus founded it; but it began under the Apostles. Thus, chapter one of part one is entitled, "Jesus Christ and the Beginning of the Church," while chapter two of the same part is entitled, "The Preaching of the Apostles and the Beginnings of the Church." The French original has respectively the words "l'origine" and "les débuts."

The most obvious examples of ultramontane *Tendenz* appear in connection with the relative positions of leadership assumed by Peter and Paul and in the general impression of the primacy of Peter which runs, now more submerged, now more apparent, throughout the treatment. It is no doubt significant that a sub-section in the chapter on "The Primitive Hierarchy" reads "Peter and the Twelve" (vol. I, p. 346). The vigorous and outspoken opposition of Paul to Peter at Antioch, because the latter "stood condemned" (according to Gal. 2:11), becomes merely "the coldness and reserve on the part of Paul towards Peter" (vol. I, p. 267). As for the origins of the monarchical episcopate, the discussion seems at first to recognize the diversity of types of organization within the various primitive Christian communities at the close of the first century, but in the end the authors affirm that "nothing shows that it [the monarchical episcopate] did not exist at Rome already in the time of the first successors of Peter" (vol. I, p. 478). With regard to the evidence in the New Testament, insufficient attention is paid to the existence of a plurality of bishops in one city (Phil. 1:1) and to the unmistakable equation of bishops with elders (presbyters) in Acts 20:17 with 28 and Titus 1:5 with 7.

The presence of such interpretations as these, however, is no doubt inevitable in a work of this kind; for the authors to have written otherwise, in spite of their protesta-

tions of historical objectivity, would have been tantamount to denying their Roman heritage. The remarkable thing is that such biased points of view appear relatively infrequently. A comprehensive general index for both volumes concludes the second volume. Unfortunately the usual high quality of proofreading by the Macmillan Press has not been maintained throughout this work.

BRUCE M. METZGER

The Ministry, ed. by J. Richard Spann. Abingdon-Cokesbury Press, New York and Nashville, 1949. Pp. 208. $2.00.

A symposium by seventeen leaders in the Church, most of them men of distinction, and all with ability. The addresses came out of a Conference on Ministerial Training. Every winter this Commission of the Methodist Church brings together at Evanston, Ill., the many educational leaders of the denomination. Each year they stress a different subject. Formerly the resulting addresses came out in large paper-bound volumes for free distribution among Methodist pastors and other workers. Now the religious public can share in the fruitage of the Twenty-Eighth Conference.

As executive head of the Commission Dr. Spann has done good editorial work. He knows the ministry of our day, not least in the Methodist Church. Each winter he guides in planning more than fifty summer Pastors' Schools all over the land. In no part of its program does the Methodist Church more excel than in guiding and encouraging local pastors and students for the ministry. All of this comes out largely in the three divisions of the present book. Rarely does a symposium show such inclusiveness and symmetry.

The first five addresses relate to The Minister's Prerequisites: His Qualifications, Call, Background, Preparation, and Supreme Task. The next six, his Work: As Preacher, Priest and Comforter, Counselor, Religious Educator, Leader of People and Program, Director of Public Relations. The last six, his Personal Life: Health, Ethics, Temptations, Study, Home, and Higher Compensations. Of the three divisions this last one seems best. At least it deals with a realm where books do not abound. For example, take the article on "His Study," by Dr. Trueblood. This chapter might go into a pamphlet for distribution among pastors and students for the ministry.

The writers include ten Methodists, three of them bishops, one Presbyterian (H. S. Coffin), one Reformed (J. R. Sizoo), one Quaker (D. E. Trueblood), a Congregationalist, an Episcopalian, and two whom my reference books do not identify denominationally. As a rule these men write with clarity and interest. The methods of approach and treatment vary widely. Most of the articles tend towards the inspirational rather than the informative. They hold up ideals rather than methods. Partly because they have little to do with controversial issues, the addresses seldom arouse dissent.

This book will appeal to any layman, pastor, or student for the ministry who wishes an over-all survey of this field. For more detailed guidance on any of the subjects the reader must look elsewhere. At the end of certain chapters many of us would welcome such reading lists as Dr. Seward Hiltner gives about Health. He annotates, briefly, eleven books, under three subheads. In some chapters, alas, the writers could not have appended such lists. The books do not exist. In other articles the guides would not have known how to choose among the flood of literature. The fact remains that the volume would prove more useful if it led to further reading.

ANDREW W. BLACKWOOD

The Art of Readable Writing, by Rudolf Flesch. Harper, New York, 1949. Pp. 237. $3.00.

A sequel to *The Art of Plain Talk*, 4th ed., 1946. That earlier book has influenced the work of advertising men and newspaper writers the country over. According to the Executive Editor of the Associated Press, "the impact of Dr. Flesch's ideas on simpler, clearer writing represents one of the most significant developments of our journalistic times. . . . These are times when it is supremely vital to convey ideas and report the news so that basic truths may be better understood by more people." Why not apply all of this to our preaching of the Good News?

The 1949 book stresses much the same principles, with new examples. Sometimes the author keeps piling up examples after he has

made an idea clear and luminous. Now he gives a larger place to the beauty of words, and to the need for prose rhythm. Sometimes he forgets the plea for omitting meaningless words; he includes quotations interlarded with profanity. In other respects he goes further away from the old standards than a minister should go if he wishes to retain the respect of the lady who teaches high school English, and of the teen age young folk who look on her as their oracle.

On the other hand, if every seminary student would master Flesch's earlier book, the preaching of tomorrow would gain in lucidity and in strength. The same would hold true in every parish where the minister has not learned to use the sort of simple words and prose rhythm that he finds in the parables of our Lord and in the writings of John Bunyan. As for this newer book by Flesch, some of us feel that the older one still stands first.

ANDREW W. BLACKWOOD

Dwight L. Moody. Vol. I in *Great Pulpit Masters.* Fleming H. Revell Co., 1949. Pp. 256. $2.25.

Twenty sermons by one of whom William Phelps wrote: "Moody was the greatest professional evangelist I ever heard. He had no mannerisms, very few gestures, and seldom raised his voice to a shout, but his deep, unaffected piety, his apposite figures of speech, his humor, his robust common sense, his thrilling earnestness, made him amazingly effective." Amen!

Dr. Charles R. Erdman has written an Introduction that really introduces. Like many another leading churchman, Dr. Erdman in youth owed much to Moody and his work at East Northfield. Consequently, the Introduction comes with a sense of authority. It tells enough about Moody to make the reader wish to go through this book of sermons. The Introduction should also encourage many to secure a biography or two, preferably first the revised edition of the one by the son, William R. Moody.

Nineteen of the sermons differ from others in print: "Here are the best of his early sermons, just as they fell from Moody's lips. Not a single word has been altered or left out, not a word or a phrase 'edited.' This is the real Moody. This, indeed, is Moody speaking." By way of contrast, the last sermon, about "Excuses," comes from Moody's later period, and does not show him at his best. Half of all the texts come from the Gospels; five from the Old Testament; five from the Acts and the Epistles.

At first these messages may seem disappointing. They tell the "old, old story," and tell it simply, as to a little child. Moody excelled in what Rudolf Flesch terms "the art of plain talk." Plain texts and plain topics. Plain ideas and plain illustrations. Plain sentences and plain words. At first the pitcher may seem to have little on the ball. Especially in youth, all of this may not attract. But Moody has a way of growing on a man as he gets older. Without schooling, he had the sort of simplicity that many of us attain only at a large price, and many not at all.

As for faults, by no means few, they show the meaning of "treasure in earthen vessels." Under God, Moody as a preacher owed everything to the Gospel, which he set forth with simplicity and power. Early in life he dedicated himself to God and to the Gospel. That dedication included all his defects. Where in history has any man made more out of handicaps and shortcomings? Today God still has treasure waiting for such earthen vessels.

ANDREW W. BLACKWOOD

The Church's Ministry in Our Time, by Henry Knox Sherrill. Scribner's, New York, 1949. Pp. 162. $2.00.

The Presiding Bishop of the Protestant Episcopal Church brings to these Yale Lectures a wealth of experience. He served first as an assistant pastor, and then as a chaplain in World War I. After a pastorate in a church of medium size, he went to Trinity Church in Boston. In 1930 he became the Bishop of Massachusetts. In all these posts he has won distinction.

The last of the six chapters seems to me the best. In twenty-five pages the Bishop packs much wisdom about "The Minister." Here the author almost abandons his earlier fashion of quoting. Among his memorable sayings think of these: "We have had in Protestantism an exhorting rather than a teaching ministry."

"For most theological students outside work is a financial necessity. But I am con-

fident that this should be kept to a minimum. . . . With only three years of seminary training available, it is important that first things be kept first." "One of the peculiarities of parish work today is the failure to make pastoral calls. I hear this constantly from laymen who belong to small as well as large parishes. . . . The very people who need religion the most are the least aware of the need, and are the last people in the world to call either at a parish house or a parsonage."

The first five chapters illustrate what the Bishop writes about pulpit work today: "We are too much given to broad exhortations on the state of the Church, the world, and the Christian life, and too little attention is given to positive teachings." These earlier chapters contain many good ideas, with only an occasional cause for dissent. Still they make one wonder about the present-day fashion of discussing a positive subject negatively, and of putting the negative first. Dr. Rudolf Flesch is in line with the best current psychology when he insists that a speaker or writer ought to put near the forefront what he wishes the hearer to remember. The same tendency appears often in the Bible.

As an example of putting the positive first, take the Yale Lectures by Charles E. Jefferson on much the same subject: *The Building of the Church*, Macmillan, 1910. There the author first sets up the ideal as it stands out in the New Testament. Then he deals with various aspects of the subject. He too stresses the shortcomings of the Church, but always over against the ideal.

Bishop Sherrill's Yale Lectures, too, will repay a thoughtful reading. That closing chapter, if it appeared as a booklet, should go into the hands of every seminary student or young pastor who has not yet learned to put the first thing first, and keep it there.

ANDREW W. BLACKWOOD

The Minister's Job, by Albert W. Palmer. Harper & Bros., New York, 1949. Revised edition. Pp. 113. $1.50.

Here is a little book which one may overlook easily because its brevity appears incommensurate with the breadth of its subject. To deal with the whole gamut of ministerial responsibilities in some one hundred pages suggests either herculean compression or superficial treatment. Curiously enough, Dr. Palmer, President Emeritus, Chicago Theological Seminary, remains immune from both indictments and by means of careful selection he has not presumed to be exhaustive but, like John Milton in *Lycidas*, "touched the tender stops of various quills."

As he states in the introduction, Dr. Palmer has written this book primarily for young men who are still in the valley of decision regarding their choice of life's vocation. This does not mean, however, that experienced ministers will find the contents to be elementary or as shallow reflections. Out of his own rich experience, the author presents eleven chapters which are helpful as they are challenging and up to date. Always with a wholeness of emphasis, he makes invaluable suggestions concerning the minister as a human being, the value of periodic self-analysis, and the importance of adaptation to the new frontiers of our witness, e.g., radio, television, etc. One of the best chapters is "The Church and Its Minister" which would be of great profit for any congregation to read and digest. Packed full of bits of information, astute observations, and timely lessons, this book will merit amply the brief time one spends in reading it.

DONALD MACLEOD

Weight of Glory, by C. S. Lewis. The Macmillan Company, New York, 1949. Pp. 66. $1.25.

Few apologists in the contemporary religious field have received more well-deserved acclaim and response than C. S. Lewis, fellow and tutor of Magdalen College, Oxford. He has gained his popularity not alone by the unusual and arresting quality of his style but because he is one of the most acute religious thinkers of this generation. There are those who would dismiss his provocative little books as unsuccessful attempts to cast great themes in the form of entertainment. But Lewis disarms his critics by his frequent confession that he writes as an amateur and makes no dogmatic claim to authority. No apology, however, is necessary for his entertainment is merely a by-product of a masterly use of epigram, paradox, and analogy quite beyond the power of many of his critics to employ. His skill, moreover, lies in his being able so successfully to take old doctrines and turn them into new shapes that his books have

become not only great stimuli but also genuine and novel vehicles of instruction.

This most recent book consists of a series of addresses delivered on particular occasions during the last war and the years immediately afterwards. They are five in number: Transposition, The Weight of Glory, Membership, Learning in War Time, The Inner Ring. In the first he undertakes to speak on "glossolalia," and by use of the concept of transposition (the indwelling of a spirit greater than man's upon his finite dimensions) he comes to grips with many of the "if's" and "but's" of this much debated phenomenon. In the second he urges a re-examination of our concept of glory and a return to the teaching of Scripture in order to dispel our vague notions that are appropriate only to finite existence. In the third and fifth addresses he deals with different aspects of a general theme: *The Inner Ring* deplores the criteria of those who measure success by the fact that they "belong"; *Membership* urges a kinship with the community that is generated by the common interest of new creatures.

This book is small but every chapter is a closely knit argument that invites, if not demands, careful reading. Dr. Lewis' published works now number eighteen. He has never shown the human tendency to capitalize upon his initial success. The quality and brilliance of his writings have been maintained to the satisfaction of his many readers.

DONALD MACLEOD

God Confronts Man in History, by Henry Sloane Coffin. Scribner's, New York, 1947. Pp. 154. $2.50.

This is a worthy addition to the many books which Dr. Coffin has written during his long and influential career. This volume was inspired by the author's seven-month tour around the world during which period he lectured to students, professors, pastors, professionals, government officials, Y leaders and others on the James Cook Foundation. Dr. Coffin visited and lectured in Manila, China, Siam, India, and Egypt. According to the terms of the Foundation, the lectures were to be scholarly and also apologetic for Christianity. Dr. Coffin chose to stress the relation of Christianity to history, and to bring out the distinctive nature of the Christian revelation. His pilgrimage was thrilling, to say the least, for in China he traveled through hostile territory, and under the strain of the itinerary and the prevalence of the "flu" he was hospitalized for a time.

The contents of the book deal with the basic convictions of the Christian faith. Its chief thesis is that while other religions stress the presence of God in nature and in mystic inner experiences, Christianity regards the revelation in Jesus Christ in history as the culmination of God's self-disclosure. This revelation is not static, but a dynamic reality which becomes a contemporary force through faith. This revelation comes alive in the individual and in the community called the Church. It is a unifying force among men even in our distressing times. Christianity's conception of history's goal is also unique, for it is at once relevant to history today, and yet sees the end of history beyond history.

Dr. Coffin addressed people who were conscious of history. Constantly confronted with audiences made up of people who lived in the tense social ferment of our times, he had an opportunity to speak about Christianity's historical nature and the nature of God's self-revelation. He could also indicate how that revelation works redemptively in life and history, and he could describe how that redemptive activity worked in and through the Church. And he could also speak of the way in which Christianity is related to history in our time and to history as a whole.

This book will be of value to pastors, teachers and lay people who would like a clear and inspiring treatment of the meaning of history from the Christian point of view. The lectures are aptly and amply illustrated with stories and word pictures. There is homiletical material here for the pastor who is eager to help people understand the meaning of the disturbing events of our time. And while the lectures are now about two years old, and great changes have come about in the Orient, the truths expressed in this book are still of enduring validity.

E. G. HOMRIGHAUSEN

Let Me Commend, by W. E. Sangster. Abingdon-Cokesbury, New York and Nashville, 1949. Pp. 150. $1.50.

This book contains the Sam P. Jones lectures delivered at Emory University in 1948. The lecturer is the well-known pastor of

Westminster Central Hall of London. The sub-title designates them as dealing with Realistic Evangelism.

These six chapters are directed to the pertinent problems of evangelism in our day. Dr. Sangster speaks of the relevance of evangelism; of the substance of the message of the Gospel; of mass evangelism; of team witness; of personal evangelism; and of the boundless hope.

There are rare insights in this book. Dr. Sangster speaks from experience. He regards the Gospel as relevant, but not in the sense that we can fit it into our schemes. In one sense the Gospel is not relevant at all, and yet it is most relevant to our true needs. An excellent chapter deals with the characteristics of our age, which he lists as skepticism, social concern, scientificism, and specialism. In the midst of these, people still crave happiness and inward peace. The evangelist can snatch opportunity also from the prevalent world despair and the acute futility people feel today.

Dr. Sangster grants that some men may have the ability to preach to masses. God can make public evangelists of some of us and "of many more than believe it possible." Of personal and team evangelism he speaks with great fervor. The nine rules for personal work listed in Chapter V are the counsel of wisdom.

Under "The Boundless Hope" he discusses the conservation of evangelistic results, and insists upon sound nurture and some form of group discipline. He also is an advocate of a strong doctrine of sanctification, believing that many are lost to the churches because they do not insist upon spiritual growth in the family of God.

This is an excellent book about evangelism and it is charmingly written. Those who heard the lectures tell me that the written word in no way conveys the power with which these lectures were delivered at Emory.

E. G. Homrighausen

Christianity and American Education, by Edwin H. Rian. The Naylor Company, San Antonio, 1949. Pp. 273. $3.00.

Dr. Rian, vice president of Trinity University in Texas, believes that American education is today largely dominated by a secular philosophy centering in man and the immediate situation to the exclusion of God and the hereafter. Christian standards of right and truth with their source in God are ignored or ridiculed. Man's reason and experience are regarded by some educators as the ultimate criteria of judgment.

The book is divided into three sections: Public Schools, Roman Catholic Schools, and Protestant Schools. In Section I Dr. Rian discusses the first American schools, the beginnings of the public school system, the legal phases of the secularization of education, present-day philosophies of education, high schools and college textbooks, and the effects of the secular system of education today. The account is well-documented and written in clear and popular style. Dr. Rian discusses naturalism in education today, and the proposals of the Thomists (Hutchins, Maritain and Adler) and the "essentialists" (Kandel, Bagley, Horne, Strayer and Monroe) for the integration of education around centers other than nature. His quotations from high school and college texts are somewhat meager, but he makes his case in pointing out the naturalistic conceptions of man and society which are found in them. The effects of such education on morals, art, thought and family life are stated. "When truth loses its unity, its universality, and its absoluteness, then civilization will fall apart. And that is what American culture is beginning to do."

Section II draws heavily upon a few authoritative Catholic sources to set forth the Roman Catholic educational history and philosophy. Excerpts are taken from Catholic textbooks to show how definitely they are related to Catholic theology. The Roman school system consisting of eleven thousand schools enrolls three million students. Dr. Rian's conclusion is that "Roman Catholic education has its answer to the challenge of modern, naturalistic education and is carrying out the full meaning of that answer with every force at its command."

The third Section recalls that the first American colleges were evangelical in character, and states that privately-owned and state-supported institutions of higher learning have largely defected from the Christian faith. They ignore or are indifferent to the claims of supernatural Christianity. "Their purpose now is largely to promote the good

life in a democratic society." Quoting from several college texts, Dr. Rian criticizes these colleges and universities, although he admits that not all professors hold secular convictions.

One of the most informing chapters is that describing the parochial and Christian day schools of the Missouri Lutherans, the Christian Reformed, the Mennonites, and the Seventh Day Adventists.

It is easy, says Dr. Rian, to criticize progressive education, but it is not easy to point to a graduate school, university, secondary or elementary Protestant school which puts evangelical Christianity at the basis of education. Dr. Rian believes in the establishing of truly Christian schools now. He also believes in exercising responsibility as Christians in the public schools especially through the teaching personnel.

The last chapter on "a Christian philosophy of education," all too hastily criticizes Catholic educational philosophy and sets forth a few principles of evangelical educational philosophy. An admirable bibliography and index concludes the book. The substance of these lectures was given at the 1948 Princeton Institute of Theology.

This book shows wide reading in the field covered. It gathers into short compass much material that sets forth the issues which the Church today confronts in education. Several matters might have been dealt with more in detail and at greater length, as for instance the text book problem in the public schools. It may be that some readers will think the indictment against public education a little too sweeping. Most teachers in the schools are not naturalists; they are people living in our communities who do not know what naturalism means. Text books reveal what the experts think, but not what teachers actually teach. The same may be true of the situation in higher education. Generally, Dr. Rian is right in his criticisms and we owe him a debt for making them so clearly. Some may question whether the answer to naturalism is in a "supernaturalism" of a generation or more ago. The unconditioned or supernatural is differently conceived today. The use of the term "supernatural" does not help in coming to grips with the naturalistic issue.

This admirable book, like so many others of its kind, does not get far beyond the stage of analysis and criticism. We must have an education that is God-centered, but the question still remains: How to get it? What does a Protestant education mean in terms of educational philosophy, procedure, and organization? Is the Roman Catholic system the only alternative to naturalistic education? Or, is Protestant education a different kind of education?

E. G. HOMRIGHAUSEN

Evangelism According to Christ, by Gaines S. Dobbins. Harper & Bros., New York, 1949. Pp. 224.

Dr. Dobbins has for years been teaching courses in evangelism to large classes of prospective ministers in Louisville Baptist Theological Seminary. He has long been active as a Christian educator and evangelist. This book is the product of years of thought about and activity in evangelism. It is an attempt to put firmer foundations under evangelistic work. For that reason, Dr. Dobbins has gone back to the New Testament for his theology of evangelism and particularly to the Christ of the Fourth Gospel.

This book points to the original method of Christian evangelism found in the Gospel of John. In that account the work of the Master Evangelist can be found, giving us sound principles of winning persons to discipleship to Christ. Some books deal with the techniques of evangelism, and others exhort men to be evangelists. Often, these accounts go back to the book of Acts for their sources, or the letters of the Apostle Paul. This book goes back to the Gospel of John because it presents a mature and exalted portrait of Christ's person, ministry and methods of work.

The book is written with charm. Further, it gathers from wide reading a mass of pertinent and relevant materials. It indicates how profound and sweeping the Gospel of John is in its presentation of the Gospel. The various chapters deal with such subjects as the beginning point of evangelism—the claims of Christ; the basic method—winning individuals; the crucial issue—Christ's power to save; the decisive battleground—dealing with doubt; light versus darkness—appealing for decision; the Gospel for the saved—Christ's keeping power; the guiding life principle—self realization through sacrifice; Christ; the key to effective witness—prevailing prayer;

the source of salvation—the cross of Christ; the master motive—the Lordship of Christ. The concluding chapter lists the principles of evangelism according to Christ.

This book is to be commended for reading by pastors who will find in it useful material for preaching, teaching and guiding themselves and others in evangelistic work. It is to be commended for class use in local Church, college or theological school. It should furnish excellent source material for a winter season of discussion upon scriptural evangelism, Christ and the Evangel.

E. G. Homrighausen

These Also Believe, by Charles S. Braden. The Macmillan Company, New York, 1949. Pp. 491. $6.00.

For several years Dr. Charles S. Braden, Professor of the History and Literature of Religions at Northwestern University, has been deeply interested in what are known as the "cults," or "sects," which abound in the United States today. In 1936 he edited a composite volume entitled "Varieties of American Religion," in which several of these minority religious groups were discussed by representative spokesmen. In 1944 he published a series of articles in the "Christian Century" on the theme "Why Are the Cults Growing?", which excited widespread interest; and in the winter of the same year he wrote for "Religion in Life" an article on "What Can We Learn from the Cults?". Now in this latest work Dr. Braden presents —in the language of the sub-title—"a study of modern cults and minority religious movements in America."

The first thing that strikes the reader about this book is its comprehensiveness. Thirteen main groups are given extended consideration—including such diverse movements as Father Divine's "Peace Mission Movement," Psychiana, The I Am Movement, besides such relatively older faiths as Christian Science, Spiritualism, Mormonism, and Jehovah's Witnesses; and cults not important enough to be considered in the text of the book are given shorter notice in Appendix B, entitled "a brief dictionary of modern cults and minority religious groups in America." Virtually every such group that amounts to anything finds a place in Dr. Braden's book.

Dr. Braden's treatment is based on careful first-hand study of the movements under consideration. He has not only read the official literature put out by the groups themselves, as well as the criticisms of them by opponents, but he has attended typical gatherings of them, and has even sought interviews with their leading personalities. It is thus out of a background of wide and—so far as may be possible, accurate—information that he writes. Moreover, he has sought to understand each of these "cults" from its own point of view, to see it from the inside, so to speak; and thus he is able to write about them with understanding and sympathy.

In his preface Dr. Braden makes it clear that his purpose in writing this book was expository rather than critical. His intention was to outline the history of each of them, to state its main ideas, to describe its organization, and to point out what appear to be the basic motivations to which each predominantly appeals. He expressly disclaims any intention to appraise or assess these movements: "there is . . . no purpose to evaluate the movements, to show where they are right or wrong, strong or weak" (p. x). But, while faithfully adhering to this avowed intention, he has provided a valuable body of evidence on which any fair and accurate appraisal must be made. To all who are interested in these rather bizarre expressions of the religious impulse in modern America this book will prove both interesting and profitable.

Norman Victor Hope

Story of American Protestantism, by Andrew Landale Drummond. Oliver and Boyd, Tweeddale Court, Edinburgh, 1949. Pp. 418. 30 shillings.

Dr. Andrew L. Drummond is a scholarly minister of the Church of Scotland, whose special interest lies in the field of Church History. His volume on "The Church Architecture of Protestantism: An Historical and Constructive Study" (1934) is recognized as an authoritative work on its subject. His Ph.D. thesis on "Edward Irving and His Circle" (1937) is the standard treatise on the Catholic Apostolic Church which Irving founded. He has a volume in preparation on "German Protestantism since Luther," which will be published by the Epworth Press in the near future.

Here in this book under review Dr. Drummond traces the story of the Protestant movement in the United States from its beginnings in the early seventeenth century right down to the present day. For the task of writing such a book Dr. Drummond has several outstanding qualifications. For one thing, he is a trained church historian of considerable experience in both research and writing. Again, to judge from his footnotes and bibliographical references, he has read widely and deeply, not only in the specialized realm of American church history, but also in the wider field of American history in general, of which the history of its churches forms a part. Again, Dr. Drummond has studied and lived in the United States—he took his S.T.M. degree at Hartford Seminary; and so he knows the ecclesiastical situation from first-hand experience as well as from books. With qualifications like these Dr. Drummond might have been expected to produce a valuable work on the subject.

This expectation has been worthily realized. The facts of the story are set forth in scholarly and attractive fashion, with not a little spice of wit and humor. In a few cases Dr. Drummond's judgment might be questioned, as when he says (p. 286) that "the Slavery issue . . . was at the root of the conflict" of 1861-5. But by and large, his views and appraisals will command the respect, and even the assent, of qualified historians. In this age and generation, when interest in the past has been greatly quickened, this book deserves the widest possible circulation.

As was well-nigh inevitable, some errors of fact have crept into the text. Thus (p. 59) Harvard was founded in 1636, not 1638; (p. 341) the title of Dr. Lyman Abbott's book was "Theology of an Evolutionist"; (p. 369) Dr. Hugh T. Kerr was minister in Pittsburgh, not Philadelphia; (p. 372) the editor of the "American Mercury" in the twenties was H. L. Mencken, not Sinclair Lewis. These minor misprints should be corrected in future editions of Dr. Drummond's book, of which there should be many.

NORMAN VICTOR HOPE

The Religion of Maturity, by John Wick Bowman. Abingdon-Cokesbury Press, 1948. Pp. 336. $3.00.

In this book Dr. John Wick Bowman, Professor of New Testament interpretation at San Francisco Seminary, San Anselmo, California, considers the question of the nature of true religion in its Biblical, and especially its New Testament, sense. The argument which he advances is thus summarized (pp. 8, 9): "The thesis which appears to me to emerge as a result of the inductive approach to the problems of this study . . . is: first, that the Old Testament scriptures claim to contain an objective revelation from God given through a line of prophets to his people; second, that post-exilic Judaism exhibits on man's part a number of religious responses sincerely intended to implement this divine revelation . . .; and third, that the New Testament scriptures assert that the religious response agreeable to God was revealed through Christ and his apostles, who therefore, whatever else they severally may have been, are in any event to be included in the prophetic category."

In the course of his study Dr. Bowman analyzes the prophetic consciousness and message, as exemplified in the great prophets of the Old Testament, with the challenge which their revelation offered to the people of God to achieve the status of a "redemptive community." Then he examines the three attempts which were made in post-exilic Judaism to meet and respond to this prophetical challenge. These were the priestly religion of the altar, the scribal religion of the book, and the apocalyptic religion of the throne. But all three of these, despite their sincerity and their merits, were inadequate and unsatisfactory; for, as Dr. Bowman says, "these religions are together but reflections of the self-assertive nature of man. . . . They are, in the strictest sense, religions and not revelation. To confuse them with revelation, or to equate any one of them with it, or to suggest that any one of them is the logical and necessary outcome thereof, is in reality the result of failure to take the concept of revelation seriously" (p. 271). The only true and final response to the prophetic revelation of the Old Testament is to be found in the Lord Jesus Christ, who, by his life and death and resurrection, brought into existence a truly redemptive community, the Christian Church, in which the divine mind can be realized in every contemporary historical situation.

through the living presence and indwelling power of the Holy Spirit.

It may be thought that, at least as stated thus baldly, Dr. Bowman's thesis is not strikingly original. But the patient examination of the evidence which constitutes the core of the book is most valuable. And so is Dr. Bowman's discussion, in the course of his study, of some of the most important questions of New Testament interpretation, such as the following: what was the relation of Jesus Christ to the chief contemporary religious groups in Palestine?; how far did Jesus believe in the imminent apocalyptic judgment of God?; and, in what sense did Jesus found the Christian Church and institute the sacraments of baptism and the Lord's Supper?.

Princeton readers will be interested to know that the substance of this book was delivered by Dr. Bowman on the Stone foundation in 1946. In 1948 the book, along with Miss Georgia Harkness' "Prayer and the Common Life," was adjudged worthy of the Abingdon-Cokesbury award. It richly deserved this signal honor.

NORMAN VICTOR HOPE

American Freedom and Catholic Power, by Paul Blanshard. The Beacon Press, Boston, 1949. Pp. 350. $3.50.

This book presents a critical appraisal of Roman Catholicism as it operates in the United States of America today. The author points out that the Roman Catholic Church is not merely a religious body: it is also a totalitarian pressure-group, including in its purview all the major fields of human activity, such as politics, economics, education, and social life. As a religious body, of course, Romanism has as much right as any other religious faith to witness and work in the United States. But as a totalitarian pressure-group, it seeks to enforce a point of view and to follow a program fundamentally incompatible with the American democratic way of life. For example, by means of its widely-spread system of parochial schools, it contrives not only to indoctrinate its children, but also to insulate them from the ideas and practices of the public school system of the country. Again, the Roman Church—as is clear from the official pronouncements of its leaders as well as from its record throughout the world wherever it has held sway—does not believe in the separation of Church and State—which is, of course, a basic American doctrine; rather, it holds it to be the bounden duty of the State to support Romanism, since Romanism, *ex hypothesi*, is the only true faith. For similar reasons, all attacks on the Roman Church—in any of its aspects or ramifications—in the public press are hotly denounced by Romanist spokesmen as "religious bigotry"; and the offending periodicals are sternly threatened with dire penalties, such as loss of advertisement revenue and depleted circulation. Again, the Roman Church does not believe in "mixed marriages," and will give its official sanction to such unions only where both contracting parties agree in writing to bring up all their children as good sons and daughters of the Roman Catholic Church. All this, contends Mr. Blanshard, adds up to a distinct Roman Catholic threat to American freedom.

What measures should be taken to meet this challenging threat? Mr. Blanshard believes that, on the basis of disillusioning experience, no half-measures will suffice. "It seems clear to me," he says, "that there is no alternative for champions of traditional American democracy except to build a resistance movement designed to prevent the hierarchy from imposing its social policies upon our schools, hospitals, government and family organization. It is scarcely necessary to say that a resistance movement can have no place for bigots or for the enemies of the Catholic *people*. Nor can it have any place for those who would curtail the rights of the Catholic Church as a *religious* institution. Its sole purpose should be to resist the antidemocratic social policies of the hierarchy and to fight against every intolerant or separatist or unAmerican feature of those policies" (p. 303).

Some of the best-known American newspapers have been, to put it mildly, very lukewarm in their praise of Mr. Blanshard's book. But in the judgment of the present reviewer, the book has certain clear merits. For one thing, it is well written, making its points with telling force and clarity. Again, it bases its arguments solidly upon official Roman Catholic documents and pronouncements, giving ample references to its sources: in other words, the author convicts Romanism out of its own mouth. Moreover, Mr.

Blanshard is singularly free from heat or bigotry, exhibiting a commendable dispassionateness in his presentation of his case. Above all, in this volume he directs attention to what has become a major problem in present-day America, a problem which Americans may neglect only at their great peril; and he outlines a practical solution for this urgent problem.

Though doubtless this book will be profoundly displeasing to the Roman Catholic hierarchy and its spokesmen, it deserves to be read and pondered by every thinking American.

NORMAN VICTOR HOPE

The Exile Heart, by Peter Marshall. The Peter Marshall Scottish Memorial Committee, Washington, D.C., 1949. Pp. 157. $2.00.

The untimely and lamented death in January 1949 of Dr. Peter Marshall, minister of the New York Avenue Presbyterian Church of Washington, D.C., deprived the American pulpit of one of its most colorful and eloquent preachers. Since then a widespread desire has been expressed that some of Dr. Marshall's sermons and speeches should be published in book form. This is the first of two volumes of Dr. Marshall's utterances scheduled for publication in response to this demand.

Dr. Marshall was an immigrant to America from Scotland; and with his intense loyalty to the country of his adoption he combined a nostalgic recollection of, and passionate interest in, his native land. In this volume are gathered together some of his major speeches on patriotic and national occasions—Burns suppers, St. Andrew's Day celebrations, and the like. They exhibit their author's vivid imagination, keen insight, mature reflection on life as he had seen it both in Scotland and the United States, and above all, his deep faith in the God and Father of Jesus Christ.

The book is enriched by appreciations of Dr. Marshall from such leaders in church and state as Vice President Alben W. Barkley, Senator Arthur H. Vandenberg, and Dr. John A. Mackay. It is well worthy of a hearty welcome from all who want to know something of the secret of a life which, though short by human standards, was profoundly fruitful and influential in winning many for Christianity and the higher life for which it stands.

This book is not being marketed commercially. It is obtainable from the publishers at their address, 1311 New York Avenue, N.W., Washington, D.C. To cover the expenses of postage, fifteen cents should be added to the published price of two dollars.

NORMAN VICTOR HOPE

Sam Higginbottom, Farmer. An autobiography. Charles Scribner's Sons, New York, 1949. Pp. 232. $3.00.

One can sense a nostalgic feeling as the writer looks back upon his boyhood days in England and Wales and his trip across the Atlantic to the New World and the years in school and college. This is made clear in the repeated reference to himself through the chapters until he was out in India as "the boy" and in speaking of his wife as "the girl."

Though the home he left in Britain was not especially well to do, its deep Christian background is revealed by the expression of his mother when she learned of his dedication to Christian service. She said:

"Sam, I have been so happy since you gave your life to God that I could hardly contain myself for joy. Before you were born I prayed that God would take you and use you to His glory. At times my faith burned low, but now I sing all the time."

The emigrant boy went to Mount Hermon and came under the influence of Dwight L. Moody. He continued his education at Amherst and Princeton. While at the latter place one of the decisive interviews of his life took place when he met Dr. Henry Forman of India, on the old trolley line which formerly ran from Trenton to the university town. He became interested in India and went there upon his graduation from Princeton University.

He taught in India and at the age of thirty-five years, after he had been married to Ethelind Cody, who was related to the famous "Buffalo Bill" Cody, he made a decision like Albert Schweitzer. He made up his mind to study for, and take up a new profession—agriculture. He had come to the conclusion that to be Christian, India must have a decent standard of living. He came back to America and studied the science of farming and became the pioneer agricultural missionary.

He was always something of a lone star, with a great idea that was not shared completely by many of his mission colleagues. He did not fit the regular mold of his mission and describes his differences with other missionaries very frankly. It was through tribulation that he arrived at his "Gospel of the Plough."

He did succeed so well that he was offered great salaries by Indian Potentates but he and his wife labored on to found the great agricultural institution which has now become a union work and the leading college of its type in that section of the world. The Higginbottoms conducted leper work as well, and he rose to the eminence of Moderator of the Presbyterian Church U.S.A., while on furlough. Princeton University created for him a special degree, Doctor of Philanthropy.

His devoted service of more than forty years in India and his development of the agricultural idea in missions makes this autobiography a truly notable contribution to our missionary literature. It will be widely read with marked interest.

J. Christy Wilson

World Christian Handbook, edited by Kenneth G. Grubb and E. J. Bingle, World Dominion Press, London, 1949. Pp. 405. $7.50.

There has been no comprehensive volume covering a narrative of recent developments and statistics of the ecumenical church and missionary activity since the Interpretative Statistical Survey, issued in 1938 and compiled for the Madras Conference. The World Dominion Press has published shorter surveys from time to time. We welcome this up-to-date and more comprehensive volume. The plan is now to publish a handbook on the order of the present volume every two or three years.

The editors admit that no mere gathering of figures can record the most significant and enduring facts concerning the advance of the world wide church and the missionary enterprise. Yet a survey of the present status of Christian Churches is valuable and does give us at least one phase of the expansion and influence of Christianity in the world of our day.

The descriptions of the churches and religious situation in all parts of the world are generally of a high order. Some are better done and more interesting than others, yet we would not term this part of the volume "spotty" though it is the work of many hands and pens. Missionary leaders and churchmen will want to read this to be up to date on the present conditions and problems of the universal church—and the picture does show problems aplenty and a great tension in many areas in this troubled world of ours. Yet the transcendent picture is here also of the one great element of stability which reaches out to all the world. The church is again proven the only great worldwide organization which did not break down through a world at war, but even made remarkable advances during global conflict.

Among the writers of these articles on the various segments of the church are many of the leading missionaries and the best known churchmen from most every part of the world. The editors have indeed been fortunate in their selection of those who have told in this great composite picture what the ecumenical church and world Christian fellowship are like today.

When we come to the statistical portion of the book we find the Roman Catholic Church figures given at 331,500,000 (though the Catholic Directory for 1948 makes the figure 398,277,000). The number of world Protestants is given as 206,907,000. Including Orthodox and other churches, the total world figure given for all Christians is 692,400,000. Though every effort has been made to secure the accuracy of the statistics it is admitted that the chance of error grows as one approaches world figures. There also seems to be a chance for error in restricted areas. For instance, the number of members in the Protestant Church of Northern Iran is given as 25,000—which we should rejoice to believe, but feel it must be a definite error, or the church has increased greatly during and since World War II.

We were disappointed not to be able to compare the general figures on missionaries and church members in 1938 with the present. The Handbook does not seem to give the obvious thing, which would be a summary of general statistics at the beginning. In fact we feel the statistical part of the volume omits many things which would make it most useful to missionary leaders and teachers.

Now that there are ever increasing efforts

aimed at better relations between the Churches and more unity of thought and effort, such a reference book is a practical necessity that we may know what our sister bodies are doing. With the establishment of the World Council of Churches it may be that some department will eventually issue an official handbook on the World Church. In the meantime the World Dominion Press and the editors of the *World Christian Handbook* lay all the churches and Christians everywhere in their debt for this volume.

J. Christy Wilson

In Our Image, Character Studies from the Old Testament. Illustrations in color by Guy Rowe. Biblical selections by Houston Harte. Oxford University Press, New York, 1949. Pp. 197. $10.00.

Here is something decidedly new in Biblical illustration. Guy Rowe has drawn these Old Testament characters as true to life as he knew how. The deep wrinkles and blemishes and the facial expressions give many readers a start. Those who expect the role of art to be merely the reflection of what is beautiful will be offended by many of these faces.

It is, however, the glory of the Old Testament that it gave the narratives of its characters reflecting all sides of their lives, their sin and weakness as well as their righteousness and strength. These portraits contain all of these character traits and though they can often not be classed as representations of beauty, they are strong. In fact Guy Rowe, the artist, reminds us of one of these characters. His features are rugged and we are told he has steeped himself in the Old Testament narratives. The paintings give evidence that he has lived with these people of old.

The strength in these pictures and faces reminds one of Grant Wood, even goes beyond him in power, yet has more of the natural and pictorial combined with the stylized and symbolic. These faces are those of real people. Some say that there is a twentieth century feeling here instead of the time and place in which the characters lived. If this be so it is a tremendous accomplishment, for the Bible should be contemporaneous, as Kierkegaard has said, and it is. We look not upon these prophets and preachers of righteousness as something out of a remote past. Their trials and their temptations and their sins and their victories are our own.

As we studied these pictures, which certainly have the mark of our own day, and something new in Biblical interpretation, even to the background—which reminds one of certain very well done portraits on the cover of *Time* magazine, we went back to the Bible illustrations of another generation and side by side looked at these pictures and the *great* Scriptural drawings of Gustav Doré. Those classic illustrations reflect another era, they partake of the life and thought of a pre-Victorian time, of stage-coach days—yet who can doubt their strength. The figures of Guy Rowe are those of another age entirely. Those other etchings represent the black and white of a past generation, these in their vivid colors reflect an age of technicolor, the radio and television and the automobile and the airplane—yet into this age they bring the timeless messengers who brought to man the authoritative word, "Thus saith the Lord."

People will probably like these portraits very much, or have a feeling of revulsion. Our guess would be that they will eventually take a large place in the religious art of our day. One way or another these pictures seem to produce strong reactions in those who see them. It is our feeling that there is something here which is a real departure and bids fair to supplant the mediaeval categories which have in a large measure governed our religious art.

At any rate ministers ought to know this book as it will be discussed at length by members of their congregation. A lively discussion of these pictures began in press and periodicals almost the moment the book was issued.

J. Christy Wilson

Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, by Harry Austryn Wolfson. Harvard University Press, Cambridge, Mass., 1948. Second Printing, Revised. Vol. I, pp. 462; vol. II, pp. 431. $12.50.

This truly monumental work goes back to Philo (ca. 20 B.C.—A.D. 54) for the harmony between human philosophy and revealed

truth which was characteristic of ancient and medieval thought. With a broad sweep, dramatic feeling, and a literary style well-suited to a semantic undertaking of this type, Professor Wolfson of Harvard has rendered a service which will long remain to his credit.

Not only is this the best and most impressive presentation of Philo that has ever appeared, it is a unique contribution to the philosophy of religion underlying the three theistic faiths of the world. To say this is not, however, to agree with the main assumption of the author nor with the conclusions at which he arrives. It is merely to confirm the breadth of his knowledge and the painstaking effort which went into the making of these two volumes.

One encounters here the Hellenistic-Jewish philosopher Philo. With the universal character of the Torah in mind, Philo pointed out the widespread appeal of the Law to the world of his day. He concluded that as God pervades the universe, likewise the Torah has transcended the barriers of geography and culture. For "mankind from the east to the west, every country and nation and state, show aversion to foreign institutions. . . . It is not so with ours. They attract and win the attention of all, of Barbarians, of Greeks, of dwellers on the mainland and islands, of nations of the east and west, of Europe and Asia, of the whole inhabited world from end to end" (Vol. II, p. 192).

Philo taught that there is a being intermediary between God and man. Yet that being—the Divine Logos—according to him was not God and remained by definition an absolute stranger to the flesh. The religion of Jesus Christ may not, therefore, be rightly conceived as the daughter of the Hellenistic Judaism of Philo. Hence, the admirable foundations of philosophy which Philo laid cannot be taken as the groundwork of Christian philosophy as the sub-title of this massive and masterly work suggests. Can any credence be attached to the affirmations of Christianity when they fail to agree with the opinions of Philo and his Egyptian colleagues who had perfected their Jewish thought in the light of Hellenic culture and philosophy? Yes, because Christianity cannot be deduced from the Old Testament revelation by means of a rational interpretation. For the understanding of the Old Testament, a new revelation was needed. This new Revelation was given in the Word that became flesh and apart from him no Christian philosophy is possible.

Subject to this basic reservation, the work may be recommended to the student of Judaism and the history of Western philosophy.

EDWARD J. JURJI

COMING EVENTS OF INTEREST TO ALUMNI

Wednesday, March 22, 8:10 a.m.—Third Term begins

Monday-Thursday, March 27-30—Stone Lectures by Dr. Charles H. Dodd of Cambridge, England, on "The Sub-Structure of New Testament Theology" Monday, Tuesday, Wednesday and Thursday at 7:30 p.m., and Wednesday at 9:35 a.m. Miller Chapel

Tuesday, April 4, 7:45 p.m.—Hymn Festival. Miller Chapel

Monday, April 24, 3:30 p.m.—Installation of Professor George Stuart Hendry, D.D., Professor Hugh Thomson Kerr, Ph.D., and Professor Paul Louis Lehmann, Ph.D., D.D.

Tuesday, May 9, 8:00 p.m.—Sermon by the Moderator of the General Assembly, Dr. Clifford E. Barbour. First Church.

Sunday, June 4, 4:00 p.m.—Baccalaureate Service. Celebration of the Lord's Supper. Miller Chapel

Monday, June 5, 12:30 p.m.—Reunion Luncheons

4:30 p.m.—President's Reception, "Springdale"

6:30 p.m.—Alumni Banquet and Annual Meeting of the Alumni Association.

Tuesday, June 6, 10:30 a.m.—Commencement Exercises.

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* Died August 13, 1949.

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EDITOR, JOHN A. MACKAY

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THEOLOGY TODAY is in its sixth year of publication. Begun during the War, it has been dedicated to a presentation of the insights derived from God's revelation of Himself in the Bible and in Jesus Christ in close relation to the issues of contemporary thought and life. Committed to a robust and intelligent evangelicalism, THEOLOGY TODAY has become the indispensable theological quarterly for a multitude of readers in all the States of the Union and in most countries of the world.

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